FAT-HIL-MAJEED

فتح المجيد

An interpretation for the book of Unification
Compiled by Sheikh Abdur-Rahman
ben Hasan Al-Ash-Sheikh

Rendered to English
by
Muhammad Itani

Corrected and revised
by
F.Amira Zrein Matraji

DAR EL FIKR
BEIRUT

ALL RIGHTS FOR REPRINTING ARE

RESERVED FOR THE PUBLISHER

1997

Dar El Fikr

BEIRUT LIBANON

HARAT JUREIK-ABDULNOUR STREET-TELEG:FIXI-P.O.BOX: 11-7061

TEL: 838305 - 838202 - 838136 FAX: 00961 1 837898

NATIONAL: TEL AND FAX 001-212-478 2308 OR 00961 1 860962

IN THE NAME OF ALLAH MOST GRACIOUS, MOST MERCIFUL

On the most difficult tasks is to attempt rendering a religious book into English. Such a task assumes more difficult dimensions if it were directly connected to texts which have been either sent down by Allah (the Exalted) through Revelation or discussed by His Holy Messenger Muhammad (May Allah's Blessing sand Peace be upon him). That would be the case for every translator especially if he/she were to convey the exact meaning intended by the original text because as is the case with the English language, the Arabic language terms have a wide range of connotations and denotations relative to their context. Thus, that was one of the difficulties that I encountered when trying to render this bok into English. Thus I have decided to include in my preface explanatory paragraphs that aim at making clear to the reader every aspect of the translation that makes understanding it difficult or that might lead him/her to misunderstanding some of the fundamental concepts of Islam. Therefore this preface has been divided into different sections each of which aims at clarifying a single aspect of this trfanslation.

SECTION I: NATURE OF THE TRANSLATED BOOK

In fact this book is two books. The first one, Kitab At-Tawheed (The book of Unification) was written by the religious authority Sheikh Abdur-Rahman Ben Hasan Ash-Sheikh, (Died in the year 1285 A.H. while the second one, Fat-h al-Majeed (The Interpretation of The Book of Unification) is its explanation and was written by Sheikh Abdul-Aziz Ben Baz the president of The Islamic University of Medina. Thus the reader of the English translation will notice that the original text occupies parts of some pages while the explanation written by Sheikh Ben Baz occupies the rest.

The book consists of chapters about which I am going to give the reader a brief summary. Chapter one discusses the importance of beginning the book or any significant matter with the Holy Koranic phrase In the name of Allah, Most Gracious, Most Merciful. Chapter two he starts discussing The Book of Unifica-

tion and consequently the concept of Unification in Islam. Chapter three discusses the benefits of unification and whatever protects Mankind and covers their sins. Chapter four discusses the case of he who reaches the stage of unifying Allah (the Exalted); he may be admitted into The Garden without being punished or tortured. Chapter five discusses joining in partners with Allah (the Exalted) since such an act can never be forgiven by Him (the Exalted) while all other kinds of sin may be forgiven if He (the Exalted) wishes. Chapter six discusses calling people to testify that «There is no god but Allah». Chapter eight explains that the act of wearing a ring, a thread, or similar objects in order to drive away distress or remove affliction, is considered an act of poilyhtheism. Chapter nine discusses what has been mentioned about incantations, and amulets. Chapter ten discusses the case of the one who asks for the blessing of a tree, a stone or something similar. Chapter eleven discusses the case of he who slays (sacrifices animals for the sake of other than Allah (the Exalted). Chapter twelve discusses the fact that it is proscribed by Islam to sacrifice in a place where sacrifices are slain for other than Allah (the Exalted). Chapter thirteen discusses that vowing by other than Allah (the Exalted) is considered in Islam an act of pollytheism. Chapter fourteen says that Islam considers resorting to other than Allah (the Exalted) for help is an act of polytheism. Chapter fifteen elaborates the fact that it is considered an act of polytheism to seek help of other than Allah (the Exalted). Chapter sixteen interprets the Holy Verse, «Do the indeed ascribe to Him as partners things that create nothing, but are themselves created? No aid can they give them, nor can they aid themselves!» (7:191-192). Chapter seventeen interprets the following Holy Verse, «So far (Is this the case) that, when terror is removed from their hearts (At the Day of Judgement, then) will they say, «What is it that your Lord commanded? «They will say, «That which is true and just; and He is the Most High, Most Great». Chapter eighteen discusses intercession in general and the characteristics of rejected intercession. Chapter nineteen discusses the interpretation of the following Holy Verse, «It is true thou wilt not be able to guide every one whom thou lovest; but Allah guides those He will» (28:56). Chapter twenty discusses the reason behind Bani Adams; abandoning their religion and states that the reason is their exaggeration concerning those who are righteous. Chapter twenty-one discusses the stance of Islam towards the one who worships Allah (the Exalted) at a righteous man's grave. Chapter twenty-two discusses that exaggeration at a righteous man's grave turns that man into pagan worshipped regardless of Allah *(the Exalted). Chapter twenty-three discusses the Holy Prophet's defending Unification and blocking all the way leading to polytheism. Chapter twenty-four discusses that some of this nation worship pagans. Chapter twenty-five discusses what was mentioned about magic. Chapter twenty-six is about showing some kinds of magic. Chapter twenty-seven discusses what was mentioned concerning priests and those people similar to them. Chapter twenty-eight discusses incantations. Chapter twenty-nine discusses pessimism and seeing evil omens by following certain procedures adopted from Pre-Islamic times. Chapter thirty discusses fortune telling such as astrology and augury. Chapter thirty-one discusses resorting to the phases of the moon in order to ask for rain. Chapter thirty-two explains the Holy verse that says, «Yet there are men who take (for worship) others beside Allah, as equal (with Allah): They love them as they should love Allah». (2:165). Chapter thirty-three explains the Holy Verse that says, «It is only the Evil one that suggests to you fear of this votaries: be ye not afraid of them, but fear Me, if ye have Faith». (3:175). Chapter thirty-four explains the Holy Verse that says, «But on Allah put your trust if ye have faith». (5:26). Chapter thirty-five interprets the Holy Verse that says, «Did they then feel secure against the plan of Allah? But no one can feel secure from the plan of Allah, except those (Doomed) to ruin!» (7:99). Chapter thirty-six discusses patience as one the characteristics of a believer in Allah (the Exalted). Chapter thirty-seven discusses what was said about hypocrisy. Chapter thirty-eight discusses the case of the man who desires the present life through his deeds; such acts are considered among polytheistic acts. Chapter thirty-nine discusses the case of the one who obeys religious authorities and princes in proscribing what Allah (the Exalted) has allowed or allowing what He (the Exalted) has proscribed; such a person is considered, to have taken those men as lords besides Allah (the Exalted). Chapter forty interprets the Holy Verse that says, «Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgement (in their disputes) to the evil one, though they were ordered to reject him. But Shaitan's wish is to lead them astray far away (from the Right). When it is said to them: «Come to what Allah hath revealed, and to the Apostle. «Thou seest the hypocrites avert their faces from thee in disgust. How then, when they are seized by misfortune. Because of the deeds which their hands have sent forth? Then they come to thee, swearing by Allah: «We meant no more than good-will and conciliation!» (4:60-62). Chapter forty-one dis-*

cusses the case of the person who rejects any one of the names and attributes of Allah (the Exalted). Chapter forty-two discusses the Holy Verse that says, «They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful». (16:83). Chapter forty-three interprets the Holy Verse, «... then set not up rivals unto Allah when ye know the (Truth)» (2:22) Chapter forty-four discusses the case of the person who cannot be convinced if sworn to by Allah (the Exalted). Chapter forty-five discusses the case of the person who curses time; he is considered to have caused harm to Allah (the Exalted). Chapter forty-six discusses using the term» Supreme Judge «and similar term to name people. Chapter forty-seven discusses revering the names of Allah (the Exalted) and changing people's names because of that. Chapter forty-eight discusses the case of the person who mocks at something that includes a mention of Allah (the Exalted), the Holy Koran or the Holy Messenger (May Allah's peace and blessings be upon him). Chapter forty-nine explains the Holy Verse that says, «Then We give him a taste of some mercy from Ouselves, after some adversity has touched him, he is sure to say», This is due to my (merit): I think not that the Hour (of judgement) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!» But We will show the unbelievers the truth of all that they did, and We shall give them the taste of severe penalty». (41:50). Chapter fifty explains the Holy Verse that says, «But when He giveth them a goodlychild, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him« (7:190) Chapter fifty-one explains the Holy Verse that says, «The most beautiful names belong to Allah: So call on Him (7:180). Chapter fifty-two discusses that one is not allowed to say three discusses saying, «O Allah! Forgive me if You wish». Chapter fifty-four says that one should not say, «My slave». Chapter fifty-five discusses the saying that one must not turn down any one who asks by using Allah's (the Exalted) name. Chapter fifty-six discusses the fact that only admission into the Garden can be asked by using the term «For the sake of Allah (the Exalted). Chapter fifty-seven discusses what was mentioned concerning the conditional term «if». Chapter fifty-eight discusses forbidden people from cursing the wind. Chapter fifty-nine interprets the following Holy Verse, «After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah-suspicions due to ignorance. They said: «What affair is this of our «Say thou»: Indeed, this affair is wholly

Allah's» They hide in their minds what they dare not reveal to thee. They say (to themselves): «If we had had anything to do with this affair, we should not have been in the slaughter here» Say: «Even if you had remaind in your homes, those for whom death was decreed would certainly have gone forth to the place of their death»; But (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts» (3:154). Chapter sixty discusses what was mentioned concerning those who deny destiny. Chapter sixty-one discusses what was mentioned concerning those who draw images (which resemble Allah's creation). Chapter sixty-two discusses what was mentioned about excess swearing. Chapter sixty-three discusses what was mentioned about «Falling within Allah's (the Exalted) protection and falling within His Holy Messenger's (May Allah's peace and blessings be upon him) protection. «It also includes some explanation of the following Holy Verse, «Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your security; for Allah knoweth all that ye do« (16:91). Chapter sixty-four discusses what was mentioned about swearing by Allah (the Exalted). Chapter sixty-five discusses the fact that it is prohibited to ask Allah (the Exalted) to intercede among His creatures. Chapter sixty-six discusses what was mentioned concerning the Holy Prophet's (May Allah peace and blessing be upon him) protection of Unification and blocking the ways leading to polytheism. Chapter sixty-seven explains the following Holy Verse, «No just estimate have they made of Allah, such as is due to Him: on the Day of Judgement the whole of the earth will be but His handful, and the Heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him!» (39:67).

SECTION II: TRANSLITERATION

This section aims at explaining the meaning of Arabic proper nouns which cannot be translated and which were transliterated that is to say represented or spelled in the characters of the English language. I included this list the most important transliterated terms:

Aba	The father of.
Abbas, Ibn	Abdullah Ben al-Abbas, a much reserved Muexegete.
Abdulmuttalib	The grandfather, on the paternal side, of the Prophet Muhammad.

Abdur-Rahman	The slave of the Most Gracious.
Abed	Slave
Abdel-Muttalib	The grandfather, on the paternal side, of the Prophet Muhammad
Abdel-Rahman	The slave of the Most Gracious.
Abdel-Razzaq	The slave of the Provider.
Abde Manaf	Father of Hashim and ancestor of the Holy Prophet Muhammad.
Abed Manaf, Bani	The sons of Abed Manaf.
Abeed	Slaves
Ad-	The article «The».
Adi Ben Hatem	
Ahmad Ben Hanbal	One of the most distinguished mediaval juri theologians of Islam
Asia	One of the nine wives of the Hole Messenger
Al-	The article «The»
Ali Ben Abi Taleb	The Holy Prophet's cousin and son-in-law He first Shiite Imam and a
Allah	The Moslem term for God.
Amir al-mu'minin	The prince of all believers; Ali Ben Abi Talib.
Amre Ben al-Ass	He is primarily renowned as the conquror or between 19/640-21/642.
An-	The article «The».
Anas	Ibn Malik.
As-	The article «The»
At-	The article «The».
Ath-	The article «The».
Baghdad	The capital of Iraq.
Bakre, Abu	One of the companions of the Holy Prophet.
Bani	The sons of.
Banu	The sons of.
Ben	The son of.
Fat-h, the year of	The year in which Mecca was conquered.
Fatiha, al	The opening chapter of the Holy Koran.
Fiqh	Islamic jurisprudence.
Hadith Shareef	Honorable Hadith.

Hajj	Pilgrimage; this is one of the five pillars of Islam
Halal	That which is permitted or lawful.
Haram	Proscribed.
Hasan, al-	Son of Ali Ben Abi Talib.
Hijra	Migration: specifically, the migration of the Prophet from Mecca to Medina.
Ibn	The son of.
Ibrahim	Abraham, patriarch and ardent proponent of monotheism.
Ijmaa'	Consensus of opinion.
Ijtihad	The exercise of independent judgement unfett law or past precedent.
Ilhad	Heresy.
Imam	Islamic leader at prayer.
Iman	Belief or faith.
Is-hak	Isaac.
Is-haq	Isaac.
Israel, Bani	The sons of Israel; the Jews.
Issa	Jesus Christ.
Jahiliyya	Pre-Islamic times.
Jibril	Gabriel.
Jihad	Holy stuggle.
Jinn(s)	Genie.
Niwas Ben Semaan Ben Khalid, an-	One of the companions of the Holy Prophet.
Nouh	Noah.
Omair Ben Habib as-Safi	One of the companions of the Holy Prophet.
Omar, Ibn	The son of Omar Ben al-Khattab.
Takhm	Demarcation line, limits or border.
Talaq, at-	Divorce.
Tawheed	Unification.
Tawassul	Intercession.
Taymiyya, Ibn	Distinguished Hanbali jurist and theologian.
Um	The mother of.
Umra	Minor Hajj.

Wahib	The giver or donor.
Wahibah	The she giver or donor.

SECTION III: ESSENTIAL ISLAMIC CONCEPTS

1. THE PILLARS OF ISLAM

The pillars of Islam or «Arkan» (Plural of Rukn which literally means «supports» or «basic element») This term has been used in Arabic to refer to the five pillars of Islam. These are in alphabetical order: Hajj, Salat, Sawm, Shahada, and Zakat. These five pillars of arkan constitute the essence of Islam, that is why I would like to say a brief explanatory note about each.

A. Hajj: that is to say pilgrimage to Mecca. This is one of the five arkan or pillars of Islam. All Muslims, provided a number of conditions including good health and financial ability are present have a duty to make a pilgrimage to Mecca at least once in their lifetimes. This major pilgrimage must be made in the Month of pilgrimage Dhu'l-Hijja, the last month of the Muslim lunar calendar between the eight day of the month and the twelfth or thirteenth. Also a minor pilgrimage to Mecca, which does not count towards fulfilment of the religious duty and is called in Arabic 'umra, may be made at any time and requires less ceremonial.

B. Salat: that is to say performing the prayer ritual. Moslems have to pray five times a day starting with the Morning prayer, the Noon prayer, the Afternoon prayer, the Sunset prayer and finally the Evening prayer.

C. Sawm: that is to say fasting during the holy month of Ramadan. When they fast they are forbidden to eat or drink or smoke or take any thing that enters the body otherwise they wouldn't be considered as fasting. The duration of fasting starts from dawn and lasts till sunset is complete.

D. Shahada: that is to say the profession of Faith. The profession of Faith is saying, «I witness that there is no god but Allah and that Muhammad is His Holy Messenger».

E. Zakat: that is to say alms giving. Moslems are required to pay a fraction of their money and belongings each year to the poor. This fraction is specified by the Holy Koran and differs from one type of money and property to another.

2. CALENDAR

The Islamic calendar is lunar rather than solar. If formally began with the Hijra of the Holy Prophet (May Allah's peace and blessing be upon him) from Mecca to Medina. This took place in AD622 which became the first year of the Moslem lunar calendar. Because the Hijri Islamic dates are therefore termed in Arabic Hijri dates, they are written in English with AH (-Anno Hegirae) as a prefix or suffix in place of AD.

3. ABLUTION

All Moslems are required to perform the abluton ritual before they start their prayers, otherwise their prayers would not be accepted by Allah (the Exalted). This ritual consists of washing in sequence parts of the body such as the face, the head, the hands, part of the arms, the mouth and the feet, always starting with the right part and repeating washing three times.

All help and success are sought from Allah (the Exalted).

December 29, 1996

Muhammad Itani

Preface

Praise be to Allah the Lord of the worlds, and may Allah's blessings and peace be upon the most honorable among the prophets and the messengers, our Prophet, Muhammad, as well as upon his family and Companions, all together.

To proceed: I have studied the footnotes written by the authority Sheikh Muhammad Hamed Al-Faki, concerning the book «Understanding The Exalted- An Interpretation of the Book of Unification» by the researcher, the authority Sheikh Abdur-Rahman Ben Hasan Ben Al-Sheikh, the leader (Imam) and the reformer of the features of Islam in the twelfth century A.H., Al-Sheikh Muhammad Ben Abdel-Wahab Ben Suleiman Ben Ali At-Tamimi Al-Hanbali, may Allah's mercy be upon them all. I have found that those footnotes contain much benefaction and that he had excelled in his discussions. He had copied most of it, from the above mentioned Sheikh Abdur-Rahman. I ask Allah (the Exalted) may Thou benefit through them everyone who reads them and to compensate the reward for everybody; He (the Exalted) the Most Generous, the Most Bountiful. The following is a manifest of all those remarks. All success is granted by Allah (the Exalted).

Abdulel-Aziz Ben Baz
President of The Islamic University in Medina

In the name of Allah the Most Gracious, the Most Merciful Praise be to Allah the Lord of the worlds, and only those who are pious may succeed Mankind on earth, and no aggression may take place but against those who are wrong doers such as those who originate heresies and those who are polytheists, and I testify that there is no God but Allah (the Exalted) Alone, He who has no partner with Him, the Lord of those who came before and those who came after, the Self-subsisting and I testify that Muhammad is His servant and Holy Messenger as well as the best among all His creatures. O Allah bless Muhammad, his kinsfolk, his Companions and all who follow them righteously till the Day of Judgment, and may your peace be upon them all.

To proceed: Verily the book of Unification which has been written by the Imam Sheikh of Islam (Muhammad Ben Abdel-Wahab) may Allah (the Exalted) generously reward him, and forgive him as well as those who responded to his call till the Day of Judgment - has turned out to be original in meaning: By using his proofs to show unification and collecting his evidence to clarify it. Thus it has become knowledge for the monotheists and an evidence against the atheists. Thus many people have benefited from it. Verily this Imam, may Allah be merciful with him, in his youth Allah (the Exalted) has expanded his breast for the holy truth which Allah has sent with His messengers: by sincere worship in all its types only for Allah (the Exalted) the Lord of the worlds, and by rejecting much of the polytheism of polytheists. Thereupon Allah (the Exalted) has exalted to his endeavor and reinforced his determination; thus he embarked to call the people of Najd to unification, which is the essence of Islam and belief, and he had forbidden them from worshipping trees, stones, graves, and idols. He also forbade them from believing in magic, fortune-tellers and soothsayers. Thus Allah (the Exalted) has abolished every heresy and delusion called for by every Satan, by his call, also Allah(the Exalted) has erected the banner of holy struggle and refuted the doubts of oppossers among the people of stubborness and polytheism, and as a consequence most of the people living in that country adopted the religion of Islam. His call and books spread every where, till those who are the people of disunion admitted his favor, except he who was controlled by the Shaitan (Devil) who in turn made him hate faith, so he kept on being stubborn and oppressive.

The people of the Arab Peninsula became after his mission, as Kutada, may Allah's mercy be upon him has said about the case of those who came first among this nation, «Verily when the Moslims said, «There is no God but Allah, the polytheists rejected that and considered it as a great sin, also

Ibliss and his army of supporters were confined and limited by it; accomplishing it, bringing it into existence and supporting it against those who oppossed and resisted it; it is a word which he who uses in dispute succeeds, and which he who uses in struggle is granted victory; it is a word known by the people of the peninsula which is crossed by the riding in few nights; and there are groups of people living in insignificant eras who neither know about it nor acknowledge it».

Allah (the Exalted) has already expanded the breasts of many scholars and authorities and made them acknowledge His call; they in turn had regarded that call as auspicious, rejoiced at it and welcomed it by writing prose and poetry.

As far as his mentioned book is concerned, it is about clarifying what Allah (the Exalted) has sent through his messengers such as unifying worship, and supporting it by the Holy Koran and the Sunna (Honourable Hadith), and mentioning great polytheism that contradicts it or polytheism that is incompatible with its due perfection, or whatever is similar to that or leads to it.

The writer's grandson had taken the initiative of explaining it. He is Sheikh Suleiman Ben Abdullah may Allah's mercy be upon him. Thus he explained it extensively and beneficially and exposed whatever eloquence is required to show and include, and he called it (What The Exalted in Power, Worthy of all Praise Has Facilitated in Explaining The Book of Unification).

When the writer exclaims (Sheikh of Islam) he means Abu Al-Abbas Ben Abdel-Halim Ben Abdel-Salam Ben Taymiyya, and by (Alhafith) he means Ahmad Ben Hijr Al-Askalani.

When I read his commentaries and explanation, I realized that at certain places he elaborated it while at others he used repetitions where he should have elaborated. So I started refining and completing it, and I may have added some recommendable quotations in order to perfect the benefit. I called that book (The Glorious's Blessing For The Explanation of The Book of Unification).

I ask Allah (the Exalted) to benefit every scholar by this book. I ask Him (the Exalted) to make it purely for the sake of His Generous Face, and to lead whomever industriously studies it, to the Gardens in Heaven. There is no strength or power but with Allah's (the Exalted) help the Most High, The Great.

The writer, may Allah be merciful with him, said:

In the name of Allah, Most Gracious Most Merciful.

He began his book by saying, «In the name of Allah, Most Gracious Most Merciful, following the example of the Holy Koran and in conformity with an honourable Hadith:

1- «Every significant matter that does not begin with, In the Name of Allah, the Most Gracious, the Most Meciful, is incomplete.» This honourable Hadith has been narrated by Ibn Habban in two ways. Ibn Salah said: This honourable Hadith is fine.

2- Abi Dawud and Ibn Majah said, «Every significant matter that does not begin with, «Praise be to Allah or with thanking Allah is incomplete.»

3- Ahmad said, «Every significant matter, that does not begin by mentioning Allah's name, is considered incomplete». Also, the Darkutni said after Abi Huraira, «Every significant matter that is not begun by mentioning Allah's name is considered incomplete».

The writer of this book (Sheikh Abdur-Rahman Ben Hasan Al Ash-Sheik) has limited himself in some of his writings to saying, «In the name of Allah, the Most Gracious, the Most Merciful.» because this term is one of the most eloquent terms of praising and invoking Allah (the Exalted) before a following speech. The Holy Prophet (May Allah's blessings and peace be upon him) used to write it in his correspondence, as in his letter to Heraculus the Chief of the Romans. I have come across a copy written by his (the writer) own hand, may Allah's mercy be upon him, in which he started with, «In the name of Allah, the Most Merciful». Then he continued by saying, «May Allah's blessings and peace be upon the Holy Prophet and his kinsfolk. Thus, accordingly, beginning by saying, «In the Name of Allah, the Most Gracious, Most Merciful» is essential, and saying «May Allah's blessings and peace be upon the Holy Prophet and his kinsfolk», is relative and additional, that is relative to what comes after praising Allah (the Exalted).

4- «Verily when the mother of Jesus sent him to a teacher to teach him, the teacher told him, «write in the name of Allah.» Therupon Jesus said, «Do you know what Allah is? Allah is the God of Gods.»

The authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «This honourable name has ten verbal properties.» and he listed them, then he said, «As for its moral properties he said, «The best to know among the creatures is the Holy Prophet (May Allah's blessings and peace be upon him).

5- «I do not count praise on you as you have praised yourself.» How is it possible to count the properties of a name whose owner absolutely possesses every perfection, praise, extolment, tribute, glory, majesty, might, beauty, benefaction, generosity, grace, and reverence? This name has never been mentioned on a small amount without increasing it; or fear without removing it; upon grief without dispelling it; or distress without relieving it; or worry without driving it away, or hardship without erasing it. Never has a weak person clinged to him without giving him power; or a humble person without granting him might; or a poor person without making him rich; or a lonely person without putting him at ease; or a defeated without supporting him with victory; or a needy person without dispelling harm; or a homeless wanderer without giving him shelter.

It is really the name by which grief and distress are dispelled; it is the name by which benefaction is descended and prayers are responded to and accepted; it is the name by which faults and slips are forgiven, lapses are undone, sins are removed and good deeds are brought forward. It is the name by which the earth and the skies have been erected, Holy books sent down, as well as messengers, and laws legislated. It is the name by which limitations and penalties have been set. It is the name by which Holy Struggle has been legislated, and creatures have been divided into happy and miserable. It is the name by which the Sure Reality has been proven to be true, and the Event Inevitable has come to pass. It is the name by which just measures and weights have been set, the straight path erected and the emporium of Hell and the Garden has been set out. It is the name by which the Lord of the worlds has been worshipped and praised; it is the name by which messengers have been sent; it is the name about which one is asked in the grave and on the Day of Reserruction. It is the name to which all conflict and litigation belong; it the name that encompasses all loyality and enmity; it is the name which makes the one who knows it happy; it is the name that causes misery to the one who does not know about or ignores; it is really the secret of all creation and states; by this name they have come into existence and have been proved; to that name they have wound up because He (the Exalted) was the cause and the reason of all creation. That is what He (the Exalted) has decided and required, «**Our Lord! Not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire**». (3 : 191) till the end of what he (Allah's Mercy be upon him) had said.

His Saying, «The Most Gracious, the Most Merciful», Ibn Jarir said: «As-Sari ben Yahya told us that Yahya Othman ben Zafar said that he heard Al-Azramy saying, «The Most Gracious to all creatures the Most

Merciful with the believers,» and he supported what he said by what Abi Sai'd -that is Al-Khidri-said after Allah's Holy Messenger.

6- «Verily, Jesus, the son of Mary, said: «The Most Gracious: The Most Gracious in the present life as well as in the Afterlife, while the Most Merciful: Most Merciful in the Afterlife.»

Ibn Al-Qayyim (Allah's Mercy be upon him) said, «His name, Allah, indicates that He (the Exalted) is worshipped by creatures as a result of their love to Him, glorifying Him and submitting to him. It also indicates that creatures resort to him whenever they are in need of something or suffering from misfortune and calamity. That is necessary for the perfection of his Lordship and Mercy which include the integrity of the Supreme power and praise, and His (the Exalted) Divinity, Lordship, Mercy and authority are necessarily all the qualities of His (the Exalted) Perfection, since it is impossible to prove that for he who is not alive, can not hear, can not see, can not move, can not speak, can not perform what he wants, and is not wise in what he says or does, since the attributes of glory and beauty are exclusive to the name «Allah», and the attributes of performing, ability and exclusively perform the actions of benefitting and harming (Granting, holding back, executing the will, the perfection of power, and managing the state of affairs of all creatures: all these are exclusive to the name of the Lord), the attributes of benefaction, generosity, reverence kindness, grace, compassion, and favor are exclusive to the name «Merciful».

Ibn Al-Qayyim (May Allah's be Mercy be upon him) also said, «The Most Gracious» denotes the attribute refering to Him (May He be blessed and praised above) and «The Most Merciful» denotes the attributes of Allah (the Exalted) refering to the person to whom Allah (the Exalted) has been merciful upon. If you want to understand what has been mentioned, consider carefully and think deeply about what He (the Exalted) has said, **«And He is full of Mercy to the Believers.»** (33 : 43) **«Unto them Most kind, Most Merciful.»** (9: 117), and it has never been mentioned as Merciful to them.

He said, «Verily the names of Allah (the Exalted) are names and attributes. They verily are indicative of the attributes of His perfection. Thus they are not incompatible as far as properties and attributes are concerned. Thus «The Most Gracious» is His name and His attribute. As far as it is considered as an attribute it precedes the name «Allah»; and as far it is considered a proper noun, it has been mentioned in the Holy Koran without preceding the name «Allah»; rather it has been used as a proper noun. For

Praise be to Allah, and may Allah's blessings and peace be upon Muhammad as well as upon his kinsfolk.

---

example, Allah (the Exalted) has said, **«(Allah) the Most Gracious is firmly established on the Throne (of authority)»** (20: 5).

Praise be to Allah, and may Allah's blessings and peace be upon Muhammad as well as upon his kinsfolk.

His saying (Praise be to Allah) means using terms to eulogize the freely chosen in accordance with exaltation. It emanates from the tongue and the heart. Gratitude can be through the tongue, the soul and the dependence. It is more general than praise which is more contingent on something, and more special than praise as a cause; that is because it is in return for benefaction and grace; however, praise is more general as a cause, and more special as a contingency, because it is in return for benefaction and grace as well as in return for many other things. Thus on the surface they share the general and the special; in one aspect they meet and in another aspect they separate.

His saying (and may Allah's blessings and peace be upon Muhammad and his kinsfolk) is the best that has been said to mean Allah on blessing His servants. Al-Bukhary (May Allah's Mercy be upon him) has mentioned after Ibn Al-Aliah, «Allah's blessing of His servant is commending him by the angles.» This honourable Hadith has been confirmed by Ibn Al-Qayyim (May Allah's Mercy be upon him) in his two books, Jala' Al-Afham» and «Bada-ih al-Fawaid.

I said: It may be said with the intention to invoke Allah (the Exalted) as has been mentioned in the Musnad after Ali.

7- «The Angles bless one of you as long as he is in his praying place; they say, "Oh Allah forgive him, Oh Allah may Thou be merciful with him.»

His saying (and his kinsfolk) means those who follow his religion; this has been narrated by Imam Ahmad. Consequently this includes most of the Companions, including all his Companions and other believers.

The Book of Unification

The term book means a set of written, printed, or blank sheets bound together into a volume.

Unification is two types: Unification concerning knowledge and proof, and that is unification of Lordship, names and attributes. The second type is unification in demand and goal, and that is unification of divinity and worship.

The authority Ibn Al-Qayyim (May Allah is Mercy be upon him) has said. «As far as the unification which messengers have called for, and about which books have been sent down, is concerned, we say that it is of two types: Unification concerning knowledge and proof and unification concerning demand and goal. The first is concerned with proving the reality of the Lord (Be He blessed and raised above), His attributes, His deeds, His names as well as His expressing Himself in His Holy Books and talking to whomever He wishes from among his servants. It is also concerned with proving the universality of what He (the Exalted) has predestined and of His (the Exalted) wisdom; the Holy Koran has revealed this type as has been mentioned at the beginning of the Sura of Hadid , the Sura of Taha, the end of the of Hashr, the beginning of the Sura of Tanzeel As-Sajda, the beginning of the Sura of Al-Imran and the whole of the Sura of Iklas and many others.

The second type: What has been included in the Sura **«Say: O ye that reject Faith!»** (109: 1) and His saying,**«Say, O people of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with Him; that we erect not from ourselves, Lords and patrons other than Allah. If then they turn back say ye, Bear witness that we (at least) are Muslims (bowing to Allah's Will).»** (3 : 64). This has also been mentioned at the beginning of the Sura of Tanzeel Al-Kitab and its end, the beginning of the Sura of Mu-'min, its middle and end; the beginning of the Sura of A'raf and its end, the whole of the Sura of An'am and most of the Suras of the Holy Koran include the theme of both types of unification, thus testifying by the unification and calling for it.

Verily, the Holy Koran has either informed about Allah (the Exalted), His names, His attributes, His deeds and sayings; it is the cognitive and informative type; however, calling for worshipping Him (the Exalted) Alone, no partner, with Him, while rejecting all others is willful and is a requested unification. Thus either commanding and forbidding; requiring us to obey Allah (the Exalted) or commanding us to obey His (the Exalted) commands and proscriptions; these are the just claims and integral parts of unification; the Holy Koran has informed, honoring those people who believed in unification and told us what has been done to them in the present life and how they will be honored in the Afterlife; that is the reward they are given because they have believed in unification; the Holy Koran has informed about polytheists and what has been done to them in the present life, that is, how they have been punished and the torture that they will pass through in the After-life. That is the punishment for those who reject unification. The whole Holy Koran is concerned about unification and its just claims and rewards. As well it is concerned about polytheism, polytheists and their punishment.

The Sheikh of Islam has said, «Unification said by the messengers but includes the proof that Allah (the Exalted) is Alone the only God; that is by testifying that there is no God but Allah (the Exalted) by worshipping only Him (the Exalted) by depending on Him (the Exalted) , Alone by remaining loyal to Him (the Exalted) , by showing enmity towards His enemies, and by working only for His sake. That includes proving what He (the Exalted) has proven for Himself through names and attributes. Allah (the Exalted) has said, **«And your God is One God: There is no God but He, Most Gracious, Most Merciful»**. (2: 163). He (the Exalted) has also said, **«Allah has said, Take not (for worship) two gods: for He is just One God: Then fear Me (and Me alone).»** (16: 51). He (the Exalted) has also said, **«If anyone invokes, besides Allah, any other god, he has no authority therefore; and his reckoning will be only with his Lord! And verily the unbelievers will fail to win through!»** (2: 117). He (the Exalted) has also said, **«And question Thou our apostles whom we sent before thee; did we appoint any deities other than (Allah) Most Gracious, to be worshipped?»** (43: 45).

Also, He (the Exalted) has told about every prophet among the prophets who have called on people to worship only Allah (the Exalted) without worshipping any partner with Him. He (the Exalted) has said, **«There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people, "We are clear of you and of whatever ye worship besides Allah: We have rejected you, and there has arisen, between us and you,**

enmity and hatred for ever, -unless ye believe in Allah and Him alone.» (60: 4). He (the Exalted) has also said about the polytheists, **«For they, when they were told that there is no god except Allah, would puff themselves up with pride»**. (37: 36), and **«And say, What! Shall we give up our gods for the sake of a possessed poet?» (37: 36). There are plenty of these examples in the Holy Koran.**

Unification does not mean the unification of Lordship only. That is thinking that Allah (the Exalted) Alone has created the world as those suffists think. They think that if they had proven this by evidence, they would have proven unification, and that if they had testified that and they exhausted themselves then they would have perished for the sake of unification. Verily if a man acknowledges the names and the attributes that the Lord (the Exalted) deserves and He exalted Him and acknowledged that He (the Exalted) is the Creator of everything, that man would not be considered a unifier [Monotheist] unless he testifies that there is no God but Allah (the Exalted) Alone; thus he acknowledges that verily Allah Alone is the Diety who deserves to be worshipped, and he adheres to worshipping Allah (the Exalted) Alone with no partner with Him. And the «Deity» is the god who deserves to be worshipped rather than the deity in the sense of he who is able to invent. Thus if interpreters explain «Deity» to mean who is able to invent, and it has been thought and believed that this meaning is more specific to describe deity, and proving this has been set as the aim of unification -as has been done by those suffists, and that is what they say after Abi-'l Hasan and his followers- they have never realized the reality of unification with which Allah's Holy Messenger (May Allah's blessings and peace be upon him) has been sent. Verily the polythists of the Arabs acknowledged that Allah (the Exalted) Alone is the sole Creator of every thing; yet, they were polytheists. Allah (the Exalted) has said, **«And most of them believe not in Allah without associating (others as partners) with Him!»** (12: 106). A group of our forefathers said, «You ask them, who is it that has created the Heavens and the earth? They say, Allah; however, they worship, another». Allah (the Exalted) has said, **«Say, To whom belong the earth and all beings therein? (Say) if ye know!» They will say, «To Allah! say, «Yet will ye not receive admonition?» say, «Who is the Lord of the seven Heavens, and the Lord of the Throne, (of Glory) Supreme?» They will say, (They belong) to Allah? Say, will yet not then be filled with awe? Say, who is it in whose hands is the governance of all things, - who protects (All), but is not protected (of any)?**

(Say) if ye know. They will say (it belongs) to Allah. Say, «Then how are ye deluded?» (23: 84-89). Thus not every body, who acknowledges that Allah (the Exalted) is the Lord and Creator of everything, worships Him (the Exalted) Alone without a partner; invokes Him (the Exalted) , Alone without a partner; asking from Him (the Exalted) Alone; fearing Him (the Exalted) Alone, remaining loyal to Him (the Exalted) and showing enmity towards His enemies, obeying His Messengers and performing what He (the Exalted) commanded him to do, and proscribing what He (the Exalted) has proscribed. Most polythiests have acknowledged that Allah (the Exalted) is the Creator of everything while they confirmed those intercessors whom they worship along with Allah (the Exalted) thus they made equals to Him (the Exalted). Allah (the Exalted) has said, **«What! Do they take for intercessors others besides Allah? Say, «Even if they have no power whatever and no intelligence?» Say, «To Allah belongs exclusively (the right to grant) intercession, to Him belongs the domain of the Heavens and the earth»**. (39: 43-44) Also Allah (the Exalted) has said, **«They serve, besides Allah, things that hurt them not nor profit them, and they say, «These are our intercessors with Allah,» Say, «Do ye indeed inform Allah of something He knows not, in the Heavens or on earth? -Glory to Him! And far is He above the partners they ascribe (to Him)!»** (10: 18) He (the Exalted) has also said, **«And behold! Ye come to us bare and alone as we created you for the first time; ye have left behind you all (the favours) which we bestowed on you; we see not with you your intercessors whom ye thought to be partners in your affairs; so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!»** (6: 94). He (the Exalted) has said, **«Yet there are men who take (for worship) others beside Allah, as equal (with Allah). They love them as they should love Allah.»** (2: 165).

That is why the followers of those people prostrated themselves for the sun, the moon and the planets, they also invoked them and fasted and practiced asceticism for their sake; later to say that this is not polytheism; rather, polytheism is when I believe that it manages my life, if I made it a cause and means I would not have committed the act of polytheism while it is necessarily known in Islam that such behavior is polytheism.

Allah (the Exalted) has said, «I have only created Jinns and men, that they may serve me.» (51: 56).

The saying of Allah (the Exalted), **«I have only created Jinns and men,** Allah has said, «**I have only created Jinns and men, that they may serve Me.**» (51: 56)

that they may serve Me.» (51: 56).

The Sheikh of Islam has said, «Worship can be by obeying Allah (the Exalted), that is by performing whatever He (the Exalted) has commanded us to do through the Messengers.

He (the Exalted) has also said, «Worship is a term that connotes all that which is said and performed, whether manifest or hidden, and is loved and accepted by Allah (the Exalted).

Ibn Al-Qayyim had said, «It consists of fifteen rules; he who completes them has completed all the ranks of serving Allah (the Exalted) and worshipping Him).

That is as follows: Verily worship is divided among the heart, the tongue and the senses; the terms of whorship are five:

1-That which is essential,

2-That which is recommendable,

3-That which is wrongdoing,

4-That which is detestable,

5-That which is permissable (unproscribed). They apply to each of the heart, the tongue and the senses.

Also, Al-Kurtobi has said, «Worship is firmly rooted in submission and subservience. The functions of the Islamic law have been called acts of worship because worshippers abide by them and perform them while in a state of submission to Allah (the Exalted).

The verse means that Allah (the Exalted) has created the Jinns and men just to serve Him (the Exalted) and whorship Him (the Exalted). That is the wisdom behind their creation.

I said, «It is the lawful religious wisdom».

Imam Ibn Kathir had said, «Worshipping Him (the Exalted) is obeying Him (the Exalted) by performing what He (the Exalted) has commanded us to perform and by leaving whatever He (the Exalted) has prohibited us from performing. That is the reality and the truth of the Islamic religion because in Arabic the term Islam means surrendering to Allah (the Exalted); an extreme state of sumbmission, and subservience.

He had also said explaing this Holy verse, «This Holy verse means that verily Allah (the Exalted) has created all creatures to serve Him (the Exalted) and worshipping Him (the Exalted) Alone without joining a partner. Thus he who obeys Him (the Exalted) , is perfectly rewarded; he who disobeys Him (the Exalted), is severely tortured. He (the Exalted) does not need them; rather they are poor in all situations while He (the Exalted) is their Creator and Benefactor. Also, Ali ben Abi Taleb (May Allah be pleased with him) said about this Holy verse, «Verily I will command them to wroship Me and I will call them to serve Me.». Also Mujahid said, «Verily I will command them and proscribe them from doing what I donot want them to do.» This has been chosen by the Zajjaj and Sheikh of Islam. He said: «And the following shows what He (the Exalted) has meant, **«Does Man think that he will be, left uncontrolled, (without purpose)?»** (75: 36). Ash-Shafi' said, «He (the Exalted) is neither commanded nor proscribed from doing whatever He (the Exalted) wants». He (the Exalted) has said in the Holy Koran and in more than one place, **«Adore your Guardian-Lord.»** (2: 21) and, **«Reverence yo Guardian-Lord.»** (4: 1), thus He (the Exalted) has commanded them to do whatever they have been created for; for that reason He (the Exalted) has sent messengers and that is absolutely what has been meant by the Holy Verse; that is what the Moslems understand and they use this Holy verse as an evidence upon it.

He said and this Holy verse resembles what Allah (the Exalted) has said, **«We sent not an Apostle, but to be obeyed, in accordance with the will of Allah.»** (4: 64) then he might be obeyed or disobeyed. Likewise He (the Exalted) has only created them to worship Him, then they might worship Him, or they might not worship Him (the Exalted) He (Be He blessed and raised above) has not said that He has done.

The first: He (the Exalted) has created them to be His object.

The second: That is worshipping Him (the Exalted); however, He (the Exalted) has mentined that He (the Exalted) has done the first so that He may do the second; thus it turns out that they are the ones who perform or do things for Him (the Exalted) consequently, they get their happiness through what He (the Exalted) has done and whatever He (the Exalted) loves and accepts to emanate from Himself (the Exalted) directed to them, takes place.

The best witness to this interpretation or explanation are the traditions, accounts and talks that have been said at intervals.

For example, what has been narrated by Moslem in his Saheeh after Anas ben Malek (May Allah be pleased with him) after the Holy Prophet

He (the Exalted) has said, «**For we assuredly sent amongst every People an apostle, (with the command), 'serve Allah, and eschew Evil'**» (16: 36).

(May Allah's blessings and peace be upon him), who said,

8- «**Allah (the Exalted) says to one of the people of Fire who is getting the easiest kind of torture in Hell: Had you possessed the present life with all that it included in addition to something equivalent to it, would you have redeemed yourself by it?» This person would say, . Allah (the Exalted) would say: All I want from you while you were in the loins of the son of Adam is not to worship a partner with Me so that I may not admit you into Hell; you refused my offer and adopted polytheism?**» This polytheist has disobeyed Allah's (the Exalted) will be worshipping a partner along with Him (the Exalted). That is the religious, and legitemate will exactly as has been mentioned above.

Thus between the religious and legitemate will on one hand, and universal deterministic will on the other, there are absolute general aspects and specific aspects. Both aspects meet in favor of the one who is loyal and obedient, while the universal deterministic will uniquely perform against the disobedient. Thus understand this and you are saved from the ignorance of the «masters of speech» and their followers.

He (the Exalted) has said, «**For we assuredly sent amongst every people an apostle, (with the command), Serve Allah, and eschew evil.**» (16: 36)

He said, «Allah's (the Exalted) saying, «**For we assuredly sent amongst every people an apostle, (with the command), serve Allah, and eschew Evil.» (16: 36). Omar ben Al-Khattab (May Allah be pleased with him) said, «Evil is the Shaitan», and Jaber (May Allah be pleased with him) said, «Evil means priests upon whom shaitans used to descend.» These two explanations have been narrated by Ibn Abi Hatem. Malek also said, «Evil is everything that is worshipped regardless of Allah (the Exalted)».**

I said, «And that mentioned above has been comprehensively defined by the authority Ibn Al-Qayyim; he said, «Evil is everything or every behavior through which a worshipper or servant exceeds the limits or boundaries set between him and his Lord, follower, or obeyed. Thus every people's evil is that to which they resort for justice or rule regardless of Allah (the Exalted) and His Messenger; or they worship regardless of Allah (the Exalted); or they follow without Allah's guidance; or obey him in matters that they do not realize as belonging to Allah's realm and that they must obey Allah (the Exalted) and only Allah (the Exalted) in such matters. So if you pondered over the evils of the world as well as the states of people in relation to them, you would realize that most of them have turned away from worshipping Allah (the Exalted) to worshipping evil; you would realize that they have turned away from obeying Allah's Holy Messenger (May Allah's blessings and peace be upon him) to obeying evil and following him.

As for the meaning of the Holy verse, Allah (the Exalted) has informed us that He (the Exalted) has sent to every people messengers with the message. **«Serve Allah, and eschew Evil».** (16: 36). That is worship Allah (the Exalted) Alone and do not worship any other besides Him. In that connection Allah (the Exalted) has said, **«Whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks».** (2: 256) and that is the meaning of «there is no God but Allah», that is trustworthy hand-hold itself.

Ibn Kathir has said concerning this Holy Verse: All of them-The messengers call on people to worship Allah (the Exalted), and had forbidden them from worshipping any body but Him, thus He (Be the blessed and raised above) kept on sending messengers to people to teach them that since the sons of Adam have practised polytheism at the times of the people of Noah to whom he was sent; he was the first messenger sent by Allah (the Exalted) to the people of the earth till He (the Exalted) sealed those messengers by Muhammad (May Allah's blessings and peace be upon him) whose call has been applied by Man as well as the Jinns in the east as well as in the west and all of them as Allah (the Exalted) has said, **«Not an apostle did We send before thee without this inspiration sent by us to him: That there is no god but I therefore worship and serve Me».** (21: 25).

Allah (the Exalted) has said in this Honorable Verse, **«For we assuredly sent amongst every people an apostle, (with the command), serve Allah and eschew Evil.»** (16: 36) So how can polytheists permit themselves to say after they heard the above, «Had Allah wished, we would not have worshipped any other partner besides Him.» Thus His legislative will is not applicable to them because He (the Exalted) has already forbidden them from that through His messengers; however, as for His universal will- that making them able to do it as part of their destiny- they cannot use it as an excuse, because He (the Exalted) has created Hell Fire and its people from Shaitans and unbelievers, while He (the Exalted) does not consent His servants to become unbelievers, and He (the Exalted) has a strong evidence and

And He (the Exalted) said, «**Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And of kindness, lower to them the wing of humility, and say, 'My Lord! bestow on them thy Mercy even as they cherished me in childrhood**». (17: 23).

---

absolute wisdom.

Moreover, He (the Exalted) has told us that He (the Exalted) disapproved of what they say inflicting upon them punishment in the present life, and that is what the messengers have warned them of, thus He (the Exalted) has said, «**Of the people were some whom Allah guided, and some on whom Error became inevitably (established).**» (16: 36).

I said, this Holy Verse explains the preceding verse; He (the Exalted) has said the following, «**of the people were some whom Allah guided, and some on whom Error became inevitably (established)**». (16: 36). So think about what we have said.

This Holy Verse indicates that the wisdom behind sending messengers is to call on their peoples to worship Allah (the Exalted) Alone and to forbid them from worshipping any other partner along with Him (the Exalted) . Verily that is the religion of all the prophets and messengers even though their codes or laws may differ, and that is in conformity with what Allah (the Exalted) has said, «**To each among you have we prescribed a Law and an Open Way**». (5: 51). Also the same Holy Verse indicates that the working of the heart and the senses are necessary for belief.

He said that Allah's saying, «**Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents**». (17: 23). Mujahid said, «Decreed» means «willed». Oubay ben Ka'b and Ibn Masoud and many others have agreed upon that explanation while Ibn Jarir from Ibn Abbas who said «Thy Lord hath decreed» means «Thy Lord hath ordered».

His (the Exalted) saying, «That ye worship none but Him» means to worship Him (the Exalted) Alone without any partner, and that is the meaning of «There is no God but Allah».

Ibn Al-Qayyim (May Allah's Mercy be upon him) said that absolute negation is not unification, neither is affirmation without negation; thus unification can be only if it includes negation and affirmation. That is the reality of unification.

His (the Exalted) saying, «Ye be kind to parents» that is, He (the Exalted) has commanded you to be kind to parents in the same way He (the Exalted) has commanded you to worship Him, Alone with no partner along with Him as He (the Exalted) has said in the other Holy Verse, **«Show gratitude to Me and to thy parents: to Me is (thy final) goal.»** (31: 14).

And His saying, **«Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them.»** (17: 23) that is He (the Exalted) commands you not to tell them words that may hurt them, even do not show contempt which is the least degree of repelling. «nor repel them» He (the Exalted) commands you not to act in front of them in an offensive manner; Ata' ben Abi Rabah said, «Do not shake the dust off your hands in their presence».

However, after He (the Exalted) prohibited Man from performing in an offensive manner or from saying something bad, He (the Exalted) commanded him to do that which is good and acceptable, thus He **(the Exalted) has said, «But address them in terms of honour».** (17: 23) that is talk with them in a polite, good manner; also He (the Exalted) has said, **«And, out of kindness, lower to them the wing of humility.»** (17: 23) that is be humble in front of them «and say, **My Lord! Bestow on them thy Mercy.»** (17: 23) that is when they reach old age and die **«as they cherished me in childhood.»** (17: 23). Also on the subject of being kind to parents there are many honourable Hadiths some of which are:

9- The honourable Hadith narrated after Anas and others, **«Verily Allah's Messenger (May Allah's blessings and peace be upon him) said Amen, Amen, Amen, after he (May Allah's blessings and peace be upon him) ascended the pulpit. The Companions and other people asked him, «Oh Allah's Holy Messenger why have you said Amen». He answered, «Gibreal came to me and said, «O Muhammad, you name has been mentioned in front of a man who did not bless you thereafter he was disgraced and humiliated.» and he said: Say Amen, and I said Amen. Then he said, «Another man was disgraced and humilated when the Holy Month of Ramadan ended and he was not granted forgiveness, he said: Say Amen, and I said Amen. He said: Inspite one who perceives his parents or one of them, and they didnot let him enter Paradise. He said: Say Amen. I said Amen.»**

10- Imam Ahmad has narrated after Abi Huraira (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said, «**A man who dies after his parents or one of them and is denied entrance to the Garden is definitely humiliated and disgraced.**» The authority Ibn Kathir said, «It is true that Abi Bakra (May Allah be pleased with him) said, Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

11- «**Shall I tell you about the greatest among the major sins? We said: Oh Allah's Holy Messenger: Yes, tell us. He said, worshipping along with Allah (the Exalted) and being ungrateful to parents. Saying this he (May Allah's blessings and peace be upon him) was reclining; he (May Allah's blessings and peace be upon him) straightened up himself and added: Verily false witness, and verily false witness, and he kept on repeating it till we said, we wish he had stopped talking.» This was narrated by Al-Bukhary and Muslim. And Abdullah ben Amr (May Allah be pleased with them) said, Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,**

12- «**If one's parents are pleased with him, Allah (the Exalted) will be pleased with him; if one's parents are displeased and angry with him, Allah (the Exalted) will be displeased and angry with him**». This was narrated by At-Tirmithi and approved and corrected by Ibn Hibban and Al-Hakim. Ousayd As-Sa'idi (May Allah be pleased with him) said,

13- «**While we were sitting at the Holy Prophet's (May Allah's blessings and peace be upon him) a man from the tribe of Bani Salma came and said, Oh Allah's Holy Messenger, «Is there any obedience and filial piety that I have to perform after my parents die? He said: Yes, you can bless them and ask Allah (the Exalted) to grant them forgiveness, also you can follow what they taught you when they were alive, and preserve the ties with blood relations and honouring their friends.**» This was narrated by Abu Dawud and Ibn Majah. There are many honourable Hadiths related to the same topic.

13- His (the Exalted) saying, «**Serve Allah, and join not any partners with Him.**» (4: 36), about this Holy Verse the great authority Ibn Kathir (may Allah's Mercy be upon him) said, «Allah (the Exalted) commands his servants to worship Him (the Exalted) Alone without joining any partner since He (the Exalted) is the Creator and the Provider who confers His (the Exalted) benefit upon His creatures under all circumstances, and He (the Exalted) is the one who deserves to be worshipped Alone regardless of any of His (the Exalted) creatures (the Exalted).

And what He (the Exalted) has said, **«Serve Allah, and join not any partners with Him»**. **(4: 36)...**

This Holy Verse which is called the Verse of the ten rights, and in some adopted editions of this book this Holy Verse has been mentioned before the Holy Verse of An'am, that is why I have mentioned it earlier because of the following discussion of the Holy Verse of An'am by Ibn Masoud, so that mentioning him after, would be more suitable.

Allah's (the Exalted) saying, **«Say, Come, I will rehearse what Allah hath (really) prohibited you from: join not anything as equal with Him; be good to your parents...» (6:151-153)**

The great authority Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) tells His Holy Prophet and Messenger, Muhammad, (May Allah's blessings and peace be upon him), «Say» to those polytheists who have worshipped other than Allah (the Exalted) and prohibited themselves from what Allah (the Exalted) has provided them, «Come» that is come along and rush upon me so that I «rehearse» that is narrate for you «What Allah (the Exalted) hath (really) prohibited you from» really, neither by way of fabricating lies, or by way of assumption, imagination or guess; rather by means of revelation and commands emanating from Him (the Exalted) «join not anything as equal with Him» as if in this Koranic text a deleted term that is connoted by the text which implies: Allah (the Exalted) has commanded you not to worship others along with Him, that is why He (the Exalted) has said at the end of the verse, **«Thus doth He command (you).»** (6: 151).

I said, the meaning is: He (the Exalted) has prohibited you to quit such as worshipping others along with Him (the Exalted). In that connection Ibn Hisham mentioned in Al-Mughni about His (the Exalted) saying, **«join not anything as equal with Him».** (6: 151) that this has seven interpretations the best of which is that mentioned by Ibn Kathir and it is as follows: He (the Exalted) has shown you this and made it clear so that you may not join anything with Him (the Exalted), and the term «commanded» has been deleted as well as the preposition and what preceded it. That is why, when they were asked about what Allah's Holy Messenger (May Allah's blessings and peace be upon him) was saying, they said,

14- «Serve Allah (the Exalted) and never worship along with Him anything, and stop believing in what your fathers (Pre-Islamic) believed in.» As what Abu Sufyan said to Hercules, and that is what Abu Sufyan and others and what He has said, «Say: 'Come, I will rehearse what Allah hath (really) prohibited you from]. Join not anything as equal with Him; be good to your parents.'» (6: 151).

«Kill not your children on a plea of want; We provide sustenance for you and for them; -come not nigh to shameful deeds whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: Thus doth He command you, that ye may learn wisdom.

---

understood from what Allah's Holy Messenger (May Allah's blessings and peace be upon him) told them! **«Say there is no god but Allah so that yo may prosper and succeed»**.

He (the Exalted) has also said, **«Be good to your parents»**. (6: 151). Al-Kurtobi said, «Being good to parents is by being dutiful and obedient to them as well as by protecting and relieving them from slavery and allowing them to be in authority.

His saying, **«Kill not your children on a plea of want; We provide sustenance for you and for them»**. (6: 151) «want» means poverty; that is to say do not bury you daughters alive because you are afraid of poverty and need because I (Allah) provide sustenance for you and for them. Some Pre-Islamic people used to bury their male children alive as well for the same above mentioned reasons. This was mentioned by the Al-Kurtobi and in the two Saheehs after Ibn Masoud (May Allah be pleased with him).

15- I said, **«Oh, Allah's Messenger, which sin is considered greatest by Allah?» He said «To join an equal partner to Allah (the Exalted) while He (the Exalted) is the one who created you». I said, «Then what» He (May Allah's blessings and peace be upon him) said, «Killing your child out of fear of eating your food». I said, «Then what» He (May Allah's blessings and peace be upon him) said, «To commit adultery with your neighbour's wife». Then Allah's Holy Messenger (May Allah's blessings and peace be upon him) rehearsed, «Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment (but) the Penalty on the Day of Judgement will be doubted to him, and he will dwell therein in ignominy. Unless he repents, believes and works righteous deeds for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful».** (25: 68-70).

His saying: **«Come not nigh to shameful deeds, whether open or secret.»**

And come not nigh to the orphans property, except to improve it, until he attains the age of full strength; give measure and weight with full justice; -no burden do we place on any soul, but that which it can bear; whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the convenant of Allah: Thus doth He command you that ye may remember verily this is My way leading straight: follow it: follow not (other) paths: They will scatter you about from His (great) path: thus doth He command you that ye may be righteous». (6: 152).

(6: 151), concerning this verse Ibn Atiyya said, «This is comprehensive forbiddance from performing all kinds of fornication and abomination which constitute sins. «Open» and «Secret» are two states that meet the conditions for most things.

His (the Exalted) saying: **«Take not life, which Allah hath made sacred, except by way of justice and law.»** This was mentioned in the two Saheehs.

16- It was narrated after Ibn Masoud (May Allah be pleased with him), «No Moslem who witnesses that there is no god but Allah may be lawfully killed but because of three: The non virgin adulterous woman, the murderer, and he who left the religion of Islam and the consensus of the Islamic society.»

His saying. **«Thus doth He command you, that ye may learn wisdom»** (6: 151), Ibn Atiyya said, «Thus» refers to all proscribed matters and command is definite and determined order. His saying, **«That ye may learn wisdom»** (6: 151); «may» means that Allah (the Exalted) has told us these commands so that we may act as such and work accordingly.

In the Hanafite Tibri's interpretation: He mentioned first «Learn wisdom» then «remember» then «be righteous» because if they become wise, they will remember; and if they remember, they will become afraid and pious.

His saying, **«And come not nigh to the orphan's property, except to improve it, until he attains the age of full strength.»** Ibn Atiyya said concerning this Holy Verse: That is comprehensive forbiddance for all kinds of approach related to dealing with the orphan's money thus He (the Exalted) has shut off the way in front all sorts of rationalization; however, He (the Exalted) has excluded all kinds of approach aiming at improving and developing this money. Mujahid said, «Except to improve it» means using it in commercial interprise; «Until he attains the age of full strength». Malek and others said, «This means maturity and adulthood and the disappearance of foolishness and/or stupidity.» Something similar to this was narrated after Zayd ben Aslam, Ash-Sha'bi, Rabi'a and others.

His saying, **«Give measure and weight with (full) justice».** Ibn Kathir said, «Allah (the Exalted) commands people to be just in their interaction among each other. **«No burden do we place on any soul, but that which it can bear»** means that Allah (the Exalted) does not ask people to carry the burdens of interpretation or Judgement while giving other people's dues or while taking their own dues from other people. Thus if one commits a mistake after exerting an effort in trying to give people their rights or dues or while trying to take his rights or dues then he is not considered sinful or guilty.

His saying: **«Whenever ye speak, speak justly, even if a near relative».** That is a command for people to be just in what they speak as well as in what they do, whether they were dealing with a close relative or with a stranger. Al-Hanafi said: Justice in deeds does not vary, whether it was when dealing with an enemy, an associate; it does not vary whether one is angry or pleased; rather, one must be just even if it were against a close relative, thus one should not tend to be lenient with somebody whom he loves or with a close relative. **«And let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: That is next to Piety». (5: 9).**

His saying: **«And fulfil the covenant of Allah.»** Ibn Jarir said, «Fulfil the commad that Allah (the Exalted) has commanded you». And fufilling this command takes place by obeying what Allah (the Exalted) has commanded them to do and by refraining from doing what Allah (the Exalted) has commanded them not to do. Also, it is by performing according to the Holy Koran and the Honorable Sunna of His Holy Messenger (May Allah's blessings and peace be upon him); that is indeed the fulfillment of the Covenant of Allah (the Exalted). The same interpretation was explained by many others. His saying, **«Thus doth He command you that ye may remember.»** That you may learn a lesson and stop performing your previous acts of Pre-Islamic times.

His saying, **«Verily, this is My Way, leading straight: follow not (other) paths: They will scatter you about from His (great) Path.»** Al-Kurtobi said, «That is a great Holy Verse related to what has been mentioned before. Verily, He (the Exalted) forbade, commanded and warned people from following other paths than His, and that is what the truthful Honourable Hadiths and narratives of those who came before tell us. «Verily» here means commanding the people to rehearse that this is His Path. This interpretation belongs to Al-Fira' and Al-Kisa'i. Also, it may mean that this is what Allah (the Exalted) has commanded you to believe in and that verily this is My Path. And the Path in this context is the religion of Islam. «Straight» means that Path is correct, sound, virtuous and not twisted or distorted, thus He (the Exalted) has commanded people to follow His Path that He (the Exalted) has sent through the Holy Prophet, Muhammad (May Allah's blessings and peace be upon him) and which includes His religion that leads to the Garden. From this Path there have emerged many paths, those who follow the straight one are saved and those who follow the ramifications are led to Hell Fire. Allah (the Exalted) has said, **«Follow not (other) paths: They will scatter you about from His (great) Path.»** That is scatter means here deviate.

The authority, Imam Ahmad, An-Nisai', Ad-Darimi, Ibn Abi Hatim and Al-Hakim have narrated after Ibn Masoud (May Allah be pleased with them) who said,.

17- «Allah's Holy Messenger (May Allah's blessings and peace be upon him) drew a line by his hand and then said that that was the Straight Path of Allah, then he drew to its left and to its right many other lines and said that those were Paths each having Shaitan calling people to it. Then he (May Allah's blessings and peace be upon him) recited, «verily, this is My way, leading straight: Follow it, follow not (other) paths: ... (till the end of the Holy Verse). And after Mujahid it was narrated that by «Follow not (other) paths» Allah (the Exalted) meant do not follow your desires, lusts or heresy.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «let us say something brief about the Straight Path, since people have many terms for describing it or talking about it as well as about what is related to it; however, the truth about it is one, it is the path that Allah (the Exalted) has erected for His servants so that they may be able to reach Him (the Exalted), and there is no other path but it; rather, all other paths are blocked in front of people but it, that path which He (the Exalted) erected through His messengers and made it a means for worshipping Allah (the Exalted) that is worshipping Him (the Exalted) alone and obeying His (the Exalted)

Ibn Masoud said: «He who wants to read Muhammad's (May Allah's blessings and peace be upon him) will that (May Allah's blessings and peace be upon him) sealed with his own seal, let him read what Allah (the Exalted) has said, **«Say, 'Come, I will rehearse what Allah hath (really) prohibited you from»: Join not anything as equal with Him.»** (6: 151) till He (the Exalted) says: **«Verily; this is My way leading straight: Follow it»... till the end of the Holy Verse». (6: 153).**

---

messengers. Thus people shall not join partners or worship partners along with Allah (the Exalted) neither shall they obey other than His Holy Messenger (May Allah's blessings and peace be upon him).

Thus this means unifying Allah (the Exalted) and following only His Holy Messenger (May Allah's blessings and peace be upon him), all of the above mentioned is connoted in «There is no god but Allah and that Muhammad is Allah's Holy Messenger». Therefore, any explanation or interpretation of the straight Path is included in these fundamental two terms. All this means that you love Allah (the Exalted) by your heart and please Him by your performance and deeds, thus you do not leave a place in your heart that is not full of loving Him (the Exalted), and you will not have a desire or volition that is not related to pleasing Him (the Exalted). The first event is accomplished by witnessing that there is no god but Allah (the Exalted) and the second event is accomplished by witnessing that Muhammad is the Holy Messenger of Allah (the Exalted). That is true guidance and the religion of rightness, that is realizing what Allah (the Exalted) has sent through His Holy Messenger (May Allah's blessings and peace be upon him) and acting according to it. Now say whatever you want to say as far as the above mentioned term is the solid and firm bases for it. He said, «And Sahl ben Abdullah said,

18- You should follow the Honourable Sunna since and fear that a day will shortly come when a man mentions the Holy Prophet (May Allah's blessings and peace be upon him) and follows him in all that he (May Allah's blessings and peace be upon him) does, people curse him, reject him, humiliate and scorn him.

His saying, «Ibn Masoud said, He who wants to read Muhammad's (May Allah's blessings and peace be upon him) will, that he (May Allah's blessings and peace be upon him) is sealed with his own seal, let him read what Allah (the Exalted) has said, **«Say, Come, I will rehearse what Allah, hath (really) prohibited you from» -till- «verily, this is My way leading**

straight: follow it» till the end of the verse».

By Ibn Masoud he means Abdullah ben Masoud ben Ghafil ben Habib Al-Hathli Abu Abdur-Rahman who is an emanant companion of the first generation who had the chance to converse with the Holy Prophet (May Allah's blessings and peace be upon him) and learn from him (May Allah's blessings and peace be upon him). Also, he is one of the people who fought with the Holy Prophet (May Allah's blessings and peace be upon him) in the battles of Badr, Uhud, Khandaq and participated in the pledge of allegiance of Al-Radwan. He is as well, one of the greatest authorities among the Companions. He was appointed by Omar as a prince and a ruler of Kufa. He died in the year thirty-two (32) A.H (May Allah be pleased with him).

This biography was narrated by At-Tirmithi as well as by Ibn Al-Munthir, Ibn Abi Hatem and At-Tabarani. Some of those said that these words mean that he who wants to look at the will as if it had been written and sealed without undergoing any change, let him read, «Say Come-till the end of the Holy Verse.». He compared it by the book which was written then sealed without being added to or decreased from. Verily, the Holy Prophet (May Allah's blessings and peace be upon him) ordered his people to follow only the Holy Koran, Allah's Holy Book, as was mentioned by Muslim.

19- **«Verily, I leave behind me something which if you follow, you will never ever go astray: Allah's Holy Book».** Also, Oubadah ben As-Samit narrated that the Holy Messenger (May Allah's blessings and peace be upon him) said,

«Who among you pledge allegiance to me concerning these three Holy Verses. Then he (May Allah's blessings and peace be upon him) rehearsed, «Say, Come I will rehearse what Allah hath (really) prohibited you from» till he (May Allah's blessings and peace be upon him) read all the three verses.» Then he (May Allah's blessings and peace be upon him) said,

20- **«He who follows them and abides by them honestly, gets his reward from Allah (the Exalted)' he who does not follow them exactly, Allah (the Exalted) would punish him in the present life and he whose punishment is delayed till the After life, then Allah (the Exalted) would either punish him or forgive him».** This was narrated by Ibn Abi Hatim and Al-Hakim and was conformed and corrected by him.

It was narrated after Mou'ath Ben Jabal that he said, «I was riding behind the Holy Prophet (May Allah's blessings and peace be upon him) on a donkey and he (May Allah's blessings and peace be upon him) said, 'O Mou'ath do you know what are the servants' obligations toward Allah (the Exalted) and what are Allah's obligations towards His servants. The servants' obligations towards Allah is that they must worship Him without joining in any partner, and Allah's obligation toward His servants is not to torture he who does not join in partners with Him (the Exalted).» I said, «O Allah's Messenger, tell the people the glad tidings?» He said, «Donot tell them they will become dependent.» This Honourable Hadith was mentioned in the two Saheehs.

I said, «And because the Holy Prophet (May Allah's blessings and peace be upon him) did not order his people to do but that what Allah (the Exalted) commanded them to do through the Holy Prophet (May Allah's blessings and peace be upon him) and through His Holy Book which He (the Exalted) sent down, **«Explaining all things, a guide, a Mercy, and Glad Tidings to Muslims»** (16: 89) These Holy Verses are Allah's commands and His Holy Messenger's orders.

His saying : (And after Mou'ath ben Jabal who said, «I was riding behind the Holy Prophet (May Allah's blessings and peace be upon him) on a donkey and he (May Allah's blessings and peace be upon him) said,

21- **O Mou'ath, do you know what are the servants' obligations toward Allah (the Exalted) and what are Allah's obligations toward his servants? I said «Allah and His Holy Messenger know best. He (May Allah's blessings and peace be upon him) said, «The servants' obligation toward Allah (the Exalted) is that they must worship Him (the Exalted) Alone without joining in any partner, and Allah's obligation toward His servants is not to torture he who does not join in partners with Allah (the Exalted)». I said, «O Allah's Holy Messenger tell those glad tidings to the people.» He said, «Do not tell them they will become dependent». This Honourable Hadith was mentioned in the two Saheehs).**

This Honarable Hadith tradition is mentioned in the two Saheehs in different versions, one of which is mentioned by the writer.

And (Mou'ath ben Jabal) (May Allah be pleased with him) is the son of Amr ben Aws Al-Ansari Al-Khazaraji Abu Abdur-Rahman who is a very famous and eminent Companion of the Holy Prophet (May Allah's blessings and peace be upon him). He fought with the Holy Prophet (May Allah's blessings and peace be upon him) the battle of Badr and the one after it. He (May Allah be pleased with him) was an authority concerning the science of Honourable Hadith, the Holy Koran and religious Jurisdiction. The Holy Prophet (May Allah's blessings and peace be upon him) said,

22- «**On the Day of Judgment Mou'ath will be gathered in front of the savants by one step**».

At the end he (May Allah's blessings and peace be upon him) said, «**He precedes the religious authorities by the distance crossed by an arrow thrown through a bow.**» Also it was said, «One mile.» and, «As far as one can see». These three interpretations fit this Honourable Hadith best. Mou'ath died in the year eighteen in the land of Ash-sham (Damascus now) of the Plague of Amwas. The Holy Prophet (May Allah's blessings and peace be upon him) assigned him the Caliph of Mecca so that he may teach the people there the religion, i.e. the religion of Islam.

His saying: (I was riding behind the Holy Prophet (May Allah's blessings and peace be upon him) means the riding behind the Holy Prophet on a donkey is permissible. It also denotes Mou'ath's (May Allah be pleased with him) virtue.

His saying: (On a donkey) he means the donkey which was called Oufayre. This was narrated in one of the stories. I said, «The donkey was sent to the Holy Prophet (May Allah's blessings and peace be upon him) as a gift by the Moukawkas, the ruler of Egypt.

This means: The Holy Prophet (May Allah's blessings and peace be upon him) was so humble that he (May Allah's blessings and peace be upon him) rode a donkey and accepted that some body else rides behind him (May Allah's blessings and peace be upon him). That is in contradistinction with what those who are conceited do.

His saying: (Do you know what are the servants' obligations towards Allah) is a question in the form of exclamation so that it would be more impressive and more effective in being understood by the learner. And «The servants' obligations» is what they have to offer Him (the Exalted) and «Allah's obligations towards servants» means that is going to be inevitably accomplished because He (the Exalted) has promised that to them as a reward for unifying Him (the Exalted) as has been said in the Holy Verse, «**(It is) the promise of Allah. Never does Allah depart from His promise.**» (30: 6).

The Sheikh of Islam said, «Deserving the reward, the obedient servant receives his reward as benefaction and kindness rather than receiving this reward from an equal creature because of mutual services. Thus some people say. «Deserving is meaningless». However, He (the Exalted) has told about this and He (the Exalted) is most truthful and keeps His promises, but most people confirm the worth and justice of this promise as has been mentioned in the Holy Koran and the Honourable Tradition (Sunna).

Allah (the Exalted) has said, **«And it was due from us to aid those who believed»**. (30: 47) However, the people of the Tradition say, «He (the Exalted) is the One who foreordained upon Himself Mercy, and made incumbent on Himself justice; He (the Exalted) has not foreordained mercy upon His creatures nor has He (the Exalted) made incumbent on them justice. The Mu'tazila claim that it is His (the Exalted) duty relative to the creature and that verily the servants have obeyed Him without making them do that and that they deserve their reward with Him (the Exalted) being necessarily the cause. In that conclusion, they made a big mistake. Also, concerning that the people of Jabr (Determinism) and the people of Qadar (fate) have also made the same mistake; they are the followers of-Jahm.

His saying: (I said Allah and His Holy Messenger know best) this answer reflects the politeness and civility of the learner; thus he who is asked about something the answer of which he does not know, should use the same answer, that is in contradistinction with most mannered people.

His saying: (That they must worship Him without joining in any partner). That is to unify Him (the Exalted) through worship. The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) did a very good job when he defined worship comprehensively, so he said,

And worshipping the Merciful,

Two poles when one worships.

One goal, a heart of pure love is full.

The second goal a heart of humbleness is full.

You obey the orders.

His commands and His Messenger's.

Never passion or Shaitan.

His saying: (Without joining in any partner) means to unify Him (the Exalted) through worship; it is a must that one frees himself from joining partners in worshipping Allah (the Exalted) . He who does not free himself from joining partners along with Allah (the Exalted) during worship does not in fact worship only Allah (the Exalted); rather he is a polytheist since he makes equal partners to Allah (the Exalted). And that is the meaning of what the writer (May Allah's Mercy be upon him) said:

(Worship is unifying Allah (the Exalted), because it leads to controversy. It was mentioned in some Divine quotations, «I (Allah (the Exalted)). The Jinns and people are in a great conflict, I create and another is worshipped, I provide and another is praised. My benefaction is sent down to the servants, and their evil doings is ascending to me; I approach them by giving them ease and comfort and they make Me abhor them by performing sins.»).

His saying: (And Allah's obligation toward His servants is not to torture he who does not join in partners with Allah). Al-Hafeth said, «He (the Exalted) limited Himself (the Exalted) to rejecting polytheism because religion necessitates unification, and requires proving the Message by necessity, thus he who gives the lie to Allah's Holy Messenger (May Allah's blessings and peace be upon him) has indeed given the lie to Allah (the Exalted) , and he who gives the lie to Allah (the Exalted) is a polytheist as it has been said, «He who performs the ritual of ablution and prays, his prayer is valid and accepted, on condition he satisfies all other conditions.

His saying: (tell the people the glad tidings) this terms includes favoring to tell the Muslim about whatever makes him happy. It also includes what the companions desired to tell the people. The writer (May Allah's Mercy be upon him) said so.

His saying: (Do not tell them the glad tidings so that they will not become dependent on that). That is they will not depend on that and quit competing in doing good acts. One of the narratives says: «Mou'ath told this Honourable Hadith just before he died so that not to keep it secret and do wrong by keeping it secret». Al-Wazeer Abu Al-Muthaffar said, «He only refrained from telling it to an ignorant person whose ignorance might lead his to misbehave by disobeying Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); however, those civil and courteous people who heard this Honourable Hadith became more obedient and believed that more benefection ease and comfort require more obedience; thus there was no need to refrain from telling them this Honourable Hadith.

This chapter discusses many issues:

The first: Wisdom behind creating Jinns and Mankind.

The second: Verily worship is unification because conflict between the Holy Prophet (May Allah's blessings and peace be upon him) and the polytheist took place because of it.

The third: The issue that he who does not unify Allah (the Exalted), does not worship Allah (the Exalted). This denotes what Allah (the Exalted) has said when He said in His Holy Koran about His Holy Prophet (May Allah's blessings and peace be upon him), «**Nor will ye worship that which I worship.**» (109: 3) and His (the Exalted) «**Saying, «Those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on the (right) guidance.**» (6: 82).

This chapter has many benefits besides what has already been discussed; urging people to worship Allah (the Exalted) faithfully and that if such worship is accompanied by polytheism, it becomes futile and without any benefit; rather, it is not called worship. Also, the writer drew the attention of people to the great and significant right of parents and the proscription of being ungrateful to them. He also drew people's attention to the greatness of the perfect and firmly connected Holy Verses of the Holy Sura of An'am as well as the permissibility of keeping knowledge away from some people of this works for the benefit of the group.

His saying, «Narrated by» he means Al-Bukhary and Muslim. «Al-Bukhary» (May Allah's Mercy be upon him) is the Imam Muhammad ben Ismail Al-Ja'fi; the great person who knows by heart the Traditions (Honourable Hadiths) of the Holy Prophet (May Allah's blessings and peace be upon him), he is the writer of As-Saheeh, At-Tarrekh and Al-Adab Al-Mufrad and many other books. The above has been narrated by Imam Ahmad ben Hanbal, Al-Houmaidy and Ibn Al-Madiny and others who have the same religious qualifications. It has been narrated about him by Muslim, An-Nisa'i, At-Tirmithi, and Al-Firbary the narrator of As-Saheeh. He was born is the year 194 A.H and died in the year 256....A.H

And «Muslim» (May Allah's be Mercy be upon him) is Ibn Hajjaj ben Muslim An-Naisabouri, the writer of As-Saheeh, and Al-Wijdan and any many other books. It has been narrated after Ahmad Ibn Hanbal and Yahya Mou'in and Abi Khuthaima and Ibn Abi Shaiba and many others who are of the same religious qualifications. It has been narrated after Al-Bukhary. At-Tirmithi, Ibrahim ben Muhammad ben Sufyan the narrator of As-Saheeh. He was born in the year 204 A.H and died in the year 261 A.H in Naisabour (May Allah's Mercy be upon them).

The fourth: The wisdom out of sending messengers.

The fifth: That the message reached all nations.

The sixth: That verily the religion of prophets is one.

The seventh: The most important and greatest issue is that worshipping Allah (the Exalted) is achieved only by disbelieving and rejecting the devil; He (the Exalted) meant this when He said, **«Whoever rejects evil and believes in Allah hath grasped the most trustworthy Hand-Hold, that never breaks.»** (2: 256).

The eighth: Evil is a general term that means all that is worshipped regardless of Allah (the Exalted).

The ninth: The great significance and importance of the three perfect and firmly connected Holy Verses in the Holy Sura of An'am and this discusses ten issues the first of which is proscribing polytheism.

The tenth: The perfect and firmly connected Holy Verses in the Holy Sura of Isra' which discusses eighteen issues where by Allah (the Exalted) starts by saying, **«Take not with Allah another object of worship or thou (O man!) Will sit in disgrace and distitution.»** (17: 22) and He (the Exalted) ended by saying, **«Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected»** (17: 39) He (Be the blessed and raised above) has drawn our attention to the significance of these issues by saying,

«These are among the (percepts of) wisdom, which thy Lord has revealed to thee.» (17: 39).

The eleventh: The Holy Verse in the Holy Sura of Nisa' (Women) which is called the verse of the ten rights, which Allah (the Exalted) has started by saying, **«Serve Allah, and join not any partners with Him.»** (4: 36).

The twelfth: Drawing attention to the Holy Messenger's (May Allah's blessings and peace be upon him) while on his (May Allah's blessings and peace be upon him) death bed.

The thirteenth: Acknowledging our obligations towards Allah (the Exalted).

The fourteenth: Acknowledging Allah's obligations towards His servants if they did what they are supposed to do.

The fifteenth: The issue of Mou'ath is not even known by most of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him).

The sixteenth: That it is permissible to keep knowledge as secret if it is for the welfare of all people.

The seventeenth: Favoring to tell the Moslem glad tidings which make him happy and pleased.

The eighteenth: Fear of becoming dependant on Allah's Unlimited Mercy.

The nineteenth: A responsible person says, «Allah and His Messenger know best» when he is asked about an issue the answer of which he does not know.

The twentieth: It is permissible to allow certain people to learn about an issue regardless of others.

The twenty-first: The Holy Messenger's (May Allah's blessings and peace be upon him) humbleness evident in riding a donkey as well as accepting to let another person ride behind him.

The twenty-second: It is permissible to ride on a donkey behind somebody.

The twenty-third: The virtue of Mou'ath ben Jabal.

The twenty-fourth: The great significance of this issue.

Chapter

(Benefits of Unification and that which protects Mankind and covers their sins)

His saying: (Allah (the Exalted) has said, **«Those who believe and confuse not their beliefs with wrong- that are (truly) in security, for they are on (right) guidance.»** (6: 82) Ibn Jarir said, «Al-Muzni told me - and he reported his reference - after Al-Rabi' ben Anas that he said, «Belief is being faithful to Allah (the Exalted)»).

Ibn Kathir said about the Holy Verse, «Those who faithfully worshipped Allah (the Exalted) Alone without joining partners, those people will be safe on the Day of Judgment, they are guided to the right path in the present life as well as in the After life». Also, Zaid ben Aslam said, «That is from Allah (the Exalted) concerning the judgement between Ibrahim and his people.

And after Ibn Masoud, «When this Holy Verse was sent down they said, who among us that has not done wrong to himself?».

23- Thereupon Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, **«It's not your effort, haven't you heard what Lukman has said to his son (Quoted from the Holy Koran), «Join not in worship (others) with Allah, for false worship is indeed the highest wrong-doing.»** (31: 13). Al-Bukhary continued narrating from the reference and said, «Omar ben Hafs ben Ghayyath told us that Al-Amash said that Ibrahim said after Alkama after Abdullah (May Allah be pleased with them): «When the Holy Verse was revealed**«Those who believe and confuse not their beliefs with wrong»**. (6: 82) We said «O Allah's Holy Messenger, who among us does not do wrong to himself?» He said, «The truth of the matter is not what you say; rather, «confuse not their beliefs with wrong» the term «wrong» here means joining partners with Allah (the Exalted). Have you not heard what Lukman said to his son. **«O Son join not in worship (others) with Allah for false worship is indeed the highest wrong-doing»** (31: 13).

Ahmad said something similar after Abdullah when he said, «When the Holy Verse was revealed **«Those who believe and confuse not their beliefs with wrong.»** (6: 82) The Holy Messenger's (May Allah's blessings and peace be upon him) Companions felt that such a case is hard to bear so they said, «O Allah's Holy Messenger, who among us that have not done wrong to himself?» He (May Allah's blessings and peace be upon him) said,

24- **«You have understood that wrongly. Haven't you heard what the righteous servant said (O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing** (31: 13). Thus doing wrong to oneself here means joining in worship others with Allah.» And after Omar it has been said that he interpreted doing wrong to oneself as sinning. Therefore the meaning is the following: Being saved from all sorts of torture. Al-Hasan and Al-Kalbi said, «Those people are saved from all torture, in the After-life and they are guided to the right path in the present life».

The Sheikh of Islam said: What people thought is difficult and unbearable is that condition was that they should not do wrong to themselves, and that those who do wrong to themselves can not be saved or guided, so the Holy Prophet (May Allah's blessings and peace be upon him) showed them that doing wrong to themselves in this context means joining in worship others with Allah (the Exalted) and that was what was meant in Allah's Holy Book. Thus peace and guidance to the right path happen only to those who do not join in worship others with Allah (the Exalted); thus he who does not perform much wrong, is one of the people who are saved from torture on the Last Day and those who are guided to the right path in the present life; Also he will be from the chosen people as has been said by Allah (the Exalted) in that connection, **«Then we have given the book for inheritance to such of Our servants as we have chosen: But there are among them some who wrong their own souls' some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.»** (35: 32) That does not mean that one is not punished if he does wrong to himself without repenting; in that connection Allah (the Exalted) has said, **«Then shall anyone who has done an atom's weight of good, see it! And any one who has done an atom's weight of evil, shall see it.»** (99: 7-8). and Abu Bakr As-Siddiq (May Allah be pleased with him) has asked the Holy Prophet (May Allah's blessings and peace be upon him) about this, he said, 25- «O Allah's Holy Messenger, who among us has not done wrong?» The Holy Prophet (May Allah's blessings and peace be upon him) answered, «O Abu Bakr, don't you become ill»? Don't you become sad? That is your reward in the present life». So he (May Allah's blessings and peace be upon him) showed that verily when the believer dies and is admitted into the Garden he might be punished for his wrong doing in the present life by calamities and ordeals. Thus he has not performed any of the three types of wrong doing which are namely, polytheism, oppressing other servants and doing wrong to himself without joining in worship other partners with Allah (the Exalted) has in fact been completely saved from punishment and torture and he is as well guided to the straight path.

On the other hand he who does wrong to himself can enjoy absolute safety from punishment and guidance into the right path. That is to say he is going to be admitted to the Garden as he has been promised in the second Holy Verse: And verily Allah (the Exalted) has guided him to the straight path which is rewarded by admission to the Garden, however, some loss of peace and guidance afflict him in as much as his faith is deficient by doing wrong to his soul; and the Holy Prophet (May Allah's blessings and peace be upon him) by saying «Verily it is polytheism» did not mean that he who does not commit the greatest of sins enjoys perfect safety and perfect guidance, rather, verily his Honourable Hadiths, if read in the light of the Holy Koran show that those who commit great sins are subject to dismay; they can not enjoy perfect peace and safety, nor perfect guidance which lead them to the straight path, the path of those whom Allah (the Exalted) has bestowed upon them; without being afflicted with any kind of torture. Rather, they possess the base of the guidance to that path.

Grace that He (the Exalted) bestowed upon them; they are definitely admitted into the Garden. By saying «Rather it is polytheism», he (May Allah's blessings and peace be upon him) means the greatest of sins. Thus he (May Allah's blessings and peace be upon him) means he who is not one of the people who perform great sins, is saved from torture that Allah (the Exalted) has promised the polytheists; torture in the present life and in the After-life.

On the other hand if he (May Allah's blessings and peace be upon him) means the type of polytheism. It is said that the servant's wrong doing to himself; like his stinginess because he loves money, and not performing some of his duties is in fact a minor sin. On the other hand loving what Allah (the Exalted) hates and advancing the satisfaction of his desires to the love

It has been narrated after Oubada Ben As-Samit who said that Allah's Holy Messenger said, «He who testifies that there is no God but Allah and that there is no partner with him...

---

of Allah (the Exalted) is a minor sin. This person loses safety and guidance in as much as he performs minor sins. That is why those who came first included sins in this category or type of polytheism and consider it as such.

Ibn Al-Qayyim (May Allah's Mercy upon him) said: When Allah (the Exalted) said, **«Those who believe and confuse not their beliefs with wrong-that are (Truly) in security, for they are on (right) guidance.»** (6: 82) The Companions said, (O Allah's Holy Messenger! Who among us has not confused his belief with wrong?» He (May Allah's blessings and peace be upon him) said, «wrong here means polytheism. Haven't you heard what the righteous servant said (false worship is indeed the highest wrong-doing)» they would not have been confused about what is meant by wrong-doing, thus they thought that verily it includes doing wrong to oneself.

Verily he who does wrong to himself, any type of wrong doing, can not be safed or guided. He (May Allah's blessings and peace be upon him) answered them that only polytheism is the wrong-doing which absolutely removes safety, peace and guidance. Moreover, Allah (the Exalted) is the only satisfying answer. Thus verily absolute and perfect wrong-doing is polytheism that is to say joining in worship (others) with Allah (the Exalted) which is putting worship in an emplacement to which it does not belong. And absolute safety and guidance are safety in the present life and in the After life as well a guidance to the straight path. Thus absolute wrong doing removes perfect and absolute safety as well absolute guidance. It is not impossible for wrong doing to cause deprivation from absolute safety and absolute guidance. So contemplate; the absolute for the absolute and the partial for the partial.

His saying: After Oubadah ben As-Samit (May Allah be pleased with him) who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

26- **«He who testifies that there is no God but Allah and that He (the Exalted) Alone who does not have a partner, and that verily Muhammad is His servant and Messenger and that verily Jesus (Issa) is Allah's servant and His messenger as well as His will that He (the Exalted) sent down to Mary (Mariam) as well as it is His spirit. The Garden is a reality; Hell is a reality, Allah**

(the Exalted) would admit this person into the Garden for what he had performed.» This was narrated by both.

Oubadah ben As-Samit: One of the researchers on the Holy Prophetic Traditions; he is a famous man in the battle of Badr; he died in the year 34 A.H at the age of seventy-two years. It was said that he lived till the Caliphate of Mou'awyah (May Allah be pleased with him).

His saying. «He who testifies that there is no God but Allah». that is he who verbalizes this term while fully conscious and aware of its meaning, and performs according to its meaning; both the hidden and the manifest meaning; it is imperative that the one who verbalizes the two testimonies be fully aware of their meanings and perform accordingly; in that connection Allah (the Exalted) has said, **«Know, therefore, that there is no God but Allah»** (47: 19) as well as **«Only he who bears witness to the Truth, and they know (him).»** (43: 86). As for verbalizing it without realizing its meaning, being aware of that meaning or performing according to it such as being free from all polytheism, and being faithful in all what is said or done; whether the said is verbalized or kept secret, or whether what is done is performed and sensed or just thought of without being executed - that verbalization of the two testimonies is of no avail; it does not benefit he who verbalizes those two testimonies.

Al-Kurtobi said in his book «Al-Mufhim» that explaining Muslim's Saheeh (book), «It is not enough to just verbalize the two testimonies; rather, it is essential to be fully aware of their meaning as well as to be fully conscious of what one says-this interpretation is a warning against the corrupt teachings to the creed of extremist Murji'a who say that just verbalizing the two testimonies is enough for one to be considered a faithful believer. Discussions in this chapter of his book point at the corruption of this creed; rather, it is a creed that is notorious for its corruption especially for those religious authorities, since this creed permits and justifies hypocrisy and the followers of this creed say that a hypocrite is a good believer while that is absolutely wrong and untrue.

This discussion includes what we mentioned above and that is his saying, «He who testifies» verily the testimony is not valid but if it were fully aware of knowledge, certitude, loyalty and truth.

An-Nawawi said, «This is a great discussion that has an Honourable status and it is most comprehensive - or one of the most comprehensive- Honourable Hadiths concerning the dogma. He (May Allah's blessings and peace be upon him) included in it what leads people out of the various and differing creeds of disbelief. Thus He (May Allah's blessings and peace be upon him) limited himself to what breaks up with them and contradicts them all.

The meaning of «There is no God but Allah» is, absolutely there is no one who deserves to be worshipped but Allah (the Exalted), and this has been mentioned several times in the Holy Koran. And the Beka'i is clear and explicit when he said that «alone» is to emphasize and confirm the testification and that «He has no partner» is to emphasize and confirm the denial. This was mentioned by Al-Hafeth. Also Allah (the Exalted) has said, **«And your god is One god: There is no god but He.»** (2: 163). He (the Exalted) has also said, **«Not an apostle did we send before thee without this inspiration sent by Us to him: That there is no god but I; therefore, worship and serve Me.»** (21: 25). Also He (the Exalted) has said, **«To A'd people, (we sent) Hud, one of their (own) brethren: He said, «O my people! Worship Allah! Ye have no other god but Him.»** (7: 65) so they answered him by saying, **«They said, Comest thou to us, that we may worship Allah Alone, and give up the cult of our fathers?»** (7: 70) and He (the Exalted) has said, **«That is because Allah- He is the Reality; and those besides Him whom they invoke, - they are but vain falsehood: verily Allah is He, Most High, Most Great.»** (22: 62).

Thus the above includes disproving divinity of other than Allah (the Exalted) ; that is in fact worship, and its confirmation that the only god is Allah (the Exalted); He (the Exalted) has no partners. The Holy Koran from the very beginning to the very end shows this, decides upon it and guides to it.

Thus worship in all its kinds emanates from a heart full of love, submission, and humbleness due to aspiration and want as well as due to fear and reverence. All that is deserved only by Allah (the Exalted) as was mentioned in the evidence listed in this chapter. Thus he who performs such acts for the sake of other than Allah (the Exalted), has in fact made that object a partner to Allah (the Exalted) in worship and that person cannot benefit through any deed or any utterance.

(The discussions of savants concerning the meaning of «There is no God but Allah»)

The discussion of Ibn Abbas has been mentioned above, also Al-Wazir Abu Al-Muthaffar said in his book «Al-Ifsah», «His witnessing: There is no God but Allah» necessitates that the witness is consciously aware that there is no God but Allah (the Exalted). In that connection Allah (the Exalted) has said, **«Know, therefore, that there is no God but Allah».** (47: 19). Abu Al-Muthaffar also said, and the name (Allah) after (but) denotes that divinity is necessarily His (the Exalted) and that no body but Him (the Exalted) deserves it. He said also that the general or comprehensive theme is to realize and become aware that this term implies rejecting evil and consequently believing in Allah (the Exalted); thus when you deny that divinity could be for someone other than Allah (the Exalted) and confirmed that Allah (the Exalted), Alone must be worshipped then you have in fact rejected evil and believed in Allah (the Exalted).

Also, Ibn Al-Qayyim said in his book «Al-Badai'» answering that who said, «Verily the excluded disagees with the excluded from» then if the case was as mentioned above a man would not embrace Islam just by saying, «There is no God but Allah» because he did not confirm divinity for Allah (the Exalted). And that is the greatest term since it included denying divinity for other than Allah (the Exalted) and confirming it for Him (the Exalted). Thus its denotation on proving His divinity is greater than saying (Allah is a God and no body ever suspects that.

Also, Abu Abdullah Al-Kurtobi said when he interpreted (There is no God but Allah): That no body is worshipped but Him (the Exalted).

Also, Az-Zamakhashari said, The (word) «god is a common noun, like man and the mare; it is an object of every sort of worship whether this worship was truthful or false; however, this common noun was predominantly used for He who is truly worshipped.

Also, Sheikh Al-Islam said, «The God is the one who is worshipped and obeyed; since verily a God is the one who is worshipped and the one who is worshipped is the one who deserves to be worshipped. Deserving to be worshipped takes place because of the qualities that he possesses which in turn necessitates that he becomes the beloved who receives the highest degree of love; the one to whom every body submits to the highest degrees of submission... thus the God is the beloved and the worshipped who is made divine by the love of the hearts which in turn submits to him and becomes humble in front of him; he is the one who is feared and begged by those hearts. They also resort to him in difficult times and invoke him in times of stress and depend on him concerning their interests and resort to him and become peaceful when they invoke him and tranquil when loving him. That is not but Allah (the Exalted) Alone, that is then (There is no God but Allah) the most truthful among all terms and the people who verbalize it are the people of Allah (the Exalted) while those who deny it and reject it are Allah's enemies and the people who receive His wrath and revenge. Thus if one verbalizes this term truthfully, every issue and situation and taste will become righteous and if not, corruption and unsoundness will haunt all his knowledge and deeds».

Ibn Al-Qayyim said: (The god) is the one who is worshipped by the hearts as a result of their love for him, their exalting him, and their turning to him in repentance. Also this is because they honour him, exalt him, behave humbly in front of him, submit to him, fear him and depend on him».

Also, Ibn Rajab said, « (The god) is the one who is obeyed rather than disobeyed in honor for him, revering and exalting him, as well as a result of loving him, fearing him, depending on him asking him to satisfy their needs and desires and invoking him. It is improper to perform all of the above or to experience those feelings but to Allah (the Exalted), thus he who worships any one with Allah (the Exalted) is considered an evil doing and disloyality and deception concerning his saying (There is no God but Allah) thus resulting in worshipping other creatures with all the consequences it carries.

Also, Al-Bika'i said, «There is no God but Allah) means that it is absolutely impossible for any body to be truly worshipped but Allah (the Exalted); this knowledge is the greatest one that saves people from the horrors of the Hour; knowledge is true knowledge when it benefits one, and it benefits people if it is accompanied by obedience, submission and performing accordingly; otherwise it is pure ignorance.»

Thus (There is no God but Allah) denotes negation of divinity from everything but Allah (the Exalted) no matter who that thing or being is; also confirming divinity is for Allah (the Exalted) Alone regardless of any body else; that is unification which the Holy Messenger called for and which the Holy Koran pointed at from its very beginning to its very end Concerning that Allah (the Exalted) has said about the Jinns, **«Say, «It has been revealed to me that a company of Jinns listened (to the Koran). They said, «We have really heard a wonderful Recital! It gives guidance to the Right, and we have** that Muhammad is verily His servant and Messenger...

believed therein; we shall not join (in worship) any (gods) with our Lord.» (72: 1-2) Thus (There is no God but Allah does not benefit except he who realizes its connotation in its two facts, confirming and negating, besides believing in that and accepting it and performing according to it. As for him who says it without realizing its meaning, believing in it or performing according to it, has in fact been considered by religious authorities as pure ignorance, this is certainly an evidence against him.

His saying in the Honourable Hadith «.... and that there is not other partner with him» is a confirmation and account of the connotation of its meaning. Allah (the Exalted) has verily made that clear in the stories of prophets and messengers in His Holy Book, so how ignorant about their state are those who worship graves and tombstones! O how great is polytheism that they have committed, polytheism that contradicts, «There is no God but Allah», the term of faithfulness! Verily the polytheists among the Arabs and those who followed their fashion, have denied the term «There is no God but Allah» both from «Verbal and from a meaningful facts. Those polytheists acknowledged it as a term, yet denied and rejected its meaning, so you may find one of them say it while worshipping other than Allah (the Exalted) through performing various sorts of worship like love, exaltation, reverence, hope, dependence and invocation as well as other various sorts of worship.

Rather, their polytheism has exceeded in many degrees the polytheism of the Arabs, thus if one of them passes through difficulties he will solemnly invoke other than Allah (the Exalted) and they think that that object of worship which is other than Allah (the Exalted) is faster in driving away their worries, that is in contradistinction with the early polytheists who used to join in partners in worshipping Allah (the Exalted) only during times of comfort and prosperity while at times of difficulties they only resorted to Allah (the Exalted) Alone. In that connection Allah (the Exalted) has said, **«Now, if they embark on a boat, they call on Allah, making their devotion sincerely (and exclusively) to Him. But when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!»** (29: 65). This shows that the polytheists of these times are more ignorant about Allah (the Exalted) as well as about unifying Him than the polytheists of the Arabs and those who came before them.

And his saying, «And that Muhammed is verily His servant and Holy Messenger» means that one should witness and testify about that. This term is joined with the term that comes before it (there is no God but Allah); the that verily Issa (Jesus) is the servant of Allah and His Holy Messenger...

---

term «Servant» means the slave owned who practices worship, that is he belongs to Allah (the Exalted), and special and private slavery, as Allah (the Exalted) has said in that connection, **«Is not Allah enough for His servant?»** (39: 36).

Thus the highest degrees of slavery is private slavery and message; since the Holy Prophet (May Allah's blessings and peace be upon him) the most perfect among the creatures possesses these two honorable qualities. As for Lordship and divinity we say that they are Allah's rights and no body can be joined in His (the Exalted) worship, neither a very close king nor a sent prophet. And His saying «His servant and Messenger». He (the Exalted) brought these two qualities and combined them in one term in order to avoid immoderation in interpreting the terms and abusing them, since many people who claim to belong to the nation of Muhammad(May Allah's blessings and peace be upon him) have been immoderate both verbally and in deed, also he neglected his duties by not following them up and depended on opinions which are contradicting with what the Holy Prophet (May Allah's blessings and peace be upon him) has brought, also he adopted arbitrariness in interpreting his news and rules and thus by deviating from its real denotations and connotations as well as by turning away from following them besides renouncing them, since verily the testimony that Muhammad is verily the Holy Messenger of Allah necessitates believing in him as well as believing what he (May Allah's blessings and peace be upon him) tells us; it also means that we should obey his (May Allah's blessings and peace be upon him) commands and not performing what he (May Allah's blessings and peace be upon him) proscribed. Also, it means that his orders and proscriptions should be respected and revered, neither one gives precedence for the speech of somebody else, no matter who that one was. However, the status quo these days and before these days. Those who belong to the realm of religious authority such as Judges and Mufities is the opposite of that; all help is sought from Allah (the Exalted). Also Al-Darimi narrated in his Musnad after Abdullah ben Salam that he has said «We would find the qualities of Allah's Holy Messenger (May Allah's blessings and peace be upon him).

27- Verily we have sent you as a witness, a bearer of glad tidings and a shield for the illiterate. You are My servant and My Messenger, whom I called the one having confidence in Me and depending on Me; he is neither rude nor ungracious; he is neither boistorous while in the markets nor does he return an evil doing by an evil doing; rather, he forgives and he over-

His word that He sent to Mary as well as a spirit from Him.

---

looks and disregards others' mistakes. I will never take him into death till he straightens the deviating people by testifying that verily there is no God but Allah, by which he makes the blind eyes see, the deaf ears hear and harsh hearts». Atba' ben Yasar said, «Abu Wakid Al-Laythi told me that he heard Ka'b saying the same that Ibn Salam said.

His saying, «And that verily Issa (Jesus) is the servant of Allah (the Exalted) and what the Christians believe is that Issa is Allah or the Son of Allah (the Exalted) or the third among a group of three. May Allah be exalted and praised. Allah (the Exalted) has said in that connection, **«No son did Allah beget, nor is there any God along with Him»** (23:91). Thus it is imperative that he testifies that Issa is Allah's servant and messenger and that definitely he belongs to Him (the Exalted), He has created him from a female without the need for a male to fertilize her, as Allah (the Exalted) has said, **«The similitude of Issa before Allah is as that of Adam; He created him from dust, then said to him, «Be», and he was».** (3:59) Thus Issa is not a lord from the things they ascribe to Him. He (the Exalted) has said, **«But she pointed to the babe. They said, «How can we talk to one who is a child in the cradle?» He said, «I am indeed a servant of Allah; He hath given me revelation and made me a prophet; and He hath made me blessed wheresoever I be and hath enjoined on me prayer and charity as long as I live; He hath made me kind to my mother, and not overbearing or miserable; so Peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)?! Such (was) Issa the Son of Mary; (It is) a statement of truth, about which they (vainly) dispute. It is not befetting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it Be», and it is. Verily Allah is my Lord and your Lord: He therefore serve ye: This is a Way that is straight.»** (19:29-36). He (the Exalted) has also said, **«Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (To Allah); Those who desdain His worship and are arrogant, He will gather them all together unto Himself to (answer).»** (4:172) Also the believer testifies what his enemies, the Jews, said is null and void; they said that he is the son of a harlot but the Holy Koran says that this is null and void, may Allah (the Exalted) curse them all. Thus no body's Islam is truthful unless he denies what the Jews said and only believes in what Allah (the Exalted) has said, «Verily he is the servant of Allah and His Messenger».

His saying: «His word» he means that Issa (May Allah's peace be upon him) was called by this term because it exists in what Allah (the Exalted) has said: (Be) as had been interpreted by those interpreters who came before. Imam Ahmad said answering the Jouhmi, «The word which He (the Exalted) sent to Mary when He (the Exalted) said (Be) and so Issa was through.

His saying: «Sent it to Mary». Ibn Kathir said, «He (the Exalted) created him (May Allah's peace be upon him) by the word that He (the Exalted) sent with Gibrail to Mary. Gibrail who breathed into Mary from his spirit in accordance with the commands of Allah (the Exalted): Thus Issa (May Allah's peace be upon him) came into existence after the permission of Allah (the Exalted); therefore, he (may Allah's peace be upon him) originated and developed from the word that He (the Exalted) said (Be and he was) as well as the spirit that was sent with him: he is Gibrail (May Allah's peace be upon him).

His saying: «And a spirit from Him» Ibn Abi Kaab said concerning it, «Issa is one of the spirits which Allah (the Exalted) has created and commanded to speak by saying, **«Am I not your Lord (who cherishes and sustains you)? They said, «Yea!»** (7:172) Allah (the Exalted) has sent Gabrail to Mary; he breathed a spirit into her». This was narrated by Abd ben Hamid and Abdullah ben Hamid in the «Zaw'id Al-Musnad» as well as by Ibn Jarir and Ibn Abi Hatem and many others. Al-Hafeth said, «And He (the Exalted) described him as emanating from Him, but the meaning is that it is originating from Him. In that connection Allah (the Exalted) has said, **«And He has subjected to you as from Him, all that is in the Heavens and on earth»** (45:13) It means that he (May Allah's peace be upon him) came into being from Him (the Exalted), also the meaning of the second Holy Verse is that He (the Exalted) subjected all these things that originate from Him (the Exalted), that is He (the Exalted) is the One who formed that and brought it into being by His (the Exalted) Ability and Wisdom.

Sheikh Al-Islam said: Whatever attribute is given to Allah (the Exalted), if that attribute has a meaning that cannot stand alone or can stand by other creatures, then it is a necessity that that attribute is an attribute of Allah's (the Exalted) and it cannot be given to a creature who is treated as a Lord and if the one added is a seperate being like Issa and Gibrail (May Allah's peace be upon them) and the spirits of the sons of Adam then it cannot be an attribute of Allah (the Exalted) because what can stand alone

And the Garden is true and the Hell Fire is true, may Allah admit him to the Garden because of what he used to do».

---

cannot be an attribute to others.

However, the attributes added to Allah (the Exalted) are of two types:

The first: It is added to Him (the Exalted) because He is its Creator and Originator, and that includes all creatures, like saying the sky of Allah (the Exalted) and the land of Allah (the Exalted); thus all creatures are the servants of Allah (the Exalted) and all belongings belong to Allah (the Exalted).

The second: It is added to Him (the Exalted) because of the special meaning that He (the Exalted) gave to it; He loves it, and commands people to perform and accept it; as He (the Exalted) distinguished the Ancient House by a kind of worship what cannot be practised in another. Also as has been said concerning the fifth of money and the fay' which is considened as the money belonging to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). From this we understand that the servants of Allah (the Exalted) are those who worship and obey His commands. That is an addition which includes His Divinity, His legislation and His religion, and that is an addition which encompasses His Lordship and His creatures.

His saying, «And the Garden is true and the Hell-Fire is true». This means that he witnesses that the Garden which Allah (the Exalted) has told us about in His Holy Book, and which He said that He has prepared for those who rever Him and are pious, is true, that is to say a confirmed unequivocal fact; he also witnessed that Hell Fire which He (the Exalted) said in His Holy Book that He (the Exalted) prepared for those who are unbelievers is as well a confirmed and true fact. In that connection Allah (the Exalted) has said, **«Be ye foremost (in seeking) forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of Heaven and earth, prepared for those who believe in Allah and His apostles: that is the grace of Allah, which He bestows on whom be pleases: and Allah is the Lord of Grace abounding»** (57:21)He (the Exalted) also has said, **«Then fear the Fire whose fuel is Men and Stones, which is prepared for those who reject faith»** (2:24). In both Holy Verses as well as in other Holy Verses that are similar to them, there is evidence that the Garden and Hell-Fire are created now, contrary to what the heresiarchists say. These two Holy Verses tell us about believing in the Afterlife.

It has been mentioned in the Honorable Hadith of Itban that, «Verily Allah forbade Hell-Fire from taking any man who says there is no god but Allah, aiming by that at pleasing Allah (the Exalted).

His saying: «Allah will admit him into the Garden because of what he used to do». This sentence is the conditional answer. In another narration «He would admit him from any one of the eight doors of the Garden he choses.» Al-Hafeth said, «Because of what he used to do» meaning his righteous or corrupt behavior because the people of unification are going to be admitted into the Garden. Also, another interpretation for «Because of what he used to do» may be that the people of the Garden are admitted into it according to the degrees of their behavior.

The judge Ayyad said: What was mentioned in Oubad's Honourable Hadith is particular to him who said what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said and at the same time paired those two testmonies with truthful faith and unification that was mentioned in the Honourable Hadith. Thereupon such a person is rewarded by what exceeds his sins and makes him deserve forgiveness and admittance into the Garden at first sight.

(He said: And they said concerning the Honourable Hadith of Itban.

28- **«Verily Allah has forbade Hell-Fire from taking he who says there is no God but Allah to please Allah only»).**

His saying: (And they) he means Al-Bukhary and Muslim and everything they mentioned in their Saheehs. And the above mentioned is part of long discussion by the two Sheikhs.

And Itban is Ibn Malek ben Amr ben Al-Ijlan Al-Ansari; he came from Bani Salem ben Awf; he was one of the famous Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and died during the Caliphate of Moawiya.

Al-Bukhary mentioned in his Saheeh after Qutadah, he said, «Anas ben Malek told us that the Holy Prophet (May Allah's blessings and peace be upon him) and Mou'ath who was riding behind him (May Allah's blessings and peace be upon him) on a donkey. He said,

29- «O Mouath, he said, O Allah's Holy Messenger, here I am at your service. He (May Allah's blessings and peace be upon him) said, O Mouath. He said: O Allah's Holy Messenger! Here I am at your service. He (May Allah's blessings and peace be upon him) said: O Mouath! He said: O Allah's Holy Messenger! Here I am at your service - Three times - He (May

Allah's blessings and peace be upon him) said: Every body who testifies that there is no God but Allah and that verily Muhammad is the Holy Messenger of Allah, truthfully Allah (the Exalted) will never admit him into Hell-Fire». He said: «O Allah's Holy Messenger, shall I tell the Glad Tidings to the people so that they may become happy? He (May Allah's blessings and peace be upon him) said, «They will become dependent». Mouath told about this before he died, in order to avoid sin. Also it was mentioned by another reference. Moutamir said that he heard his father saying that he heard Anas saying, «I was told that verily the Holy Prophet (May Allah's blessings and peace be upon him) told Mouath ben Jabal.

30- **«He who meets Allah without associating any one with him is admitted into the Garden. He said, shall I tell the Glad Tidings to the people» He (May Allah's blessings and peace be upon him) said, «No, verily I fear that they might become dependent».**

I said, «Thus I understood from this context the meaning of the witness that there is no God but Allah; it denotes quitting polytheism for he who faithfully and truthfully says it.

The Sheikh of Islam as well as many others said, «Concerning this Honourable Hadith, he who says the two testimonies and dies believing in them as has been mentioned «With full awareness and faith without any suspicion and with truth and certainty». Verily the truth and reality of unification is the total attraction of the soul to Allah (the Exalted). Thus he who testifies that there is no God but Allah (the Exalted) truthfully and faithfully, is admitted into the Garden because faithfulness and sincerity are the attraction of the heart to Allah (the Exalted) by repenting his sins sincerely. Thus if he dies while in that condition he obtains that -admission into the Garden - and verily it was said that «He who says there is no God but Allah is let out of Hell-Fire and the benefaction in his heart weighs as much as a seed of hay, or an atom.»

It was frequently said that many of those who say there is no God but Allah are admitted into Hell-Fire then they will be let out of it. Also it was frequently said that Allah (the Exalted) forbade Hell-Fire from engulfing areas on the Son of Adam's body that have resulted from praying, since those used to pray and prostrate themselves in prayer. Also it was frequently said that He (the Exalted) forbade Hell-Fire from engulfing he who says there is no God but Allah. He who testifies that there is no God but Allah and that verily Muhammad is the Holy Messenger of Allah; however, it is subject to burdensome conditions, and most of those who rehearse it are not sincere, most of those who rehearse it say it only imitatingly or as a habit without having the grace of faith encompassing their hearts. Most of those people suffer distress at death in the graves as was mentioned in the Honourable Hadith.

31- «I heard people saying something so I repeated it». Most of the works of those people are mere imitations and as a result of identification they are those who most closely fit to what Allah (the Exalted) has said, **«We found our fathers following a certain religion, and we will certainly follow in their footsteps»** (43:23).

Then there is no contradiction among the many Honourable Hadith, thus if one says it while fully aware of its meaning and fully sincere he would in this case be insisting on a sin, since verily the perfection of his sincerity and awareness necessitate that Allah (the Exalted) is the One who is loved Most, and consequently his heart will never include any will for performing what Allah (the Exalted) has proscribed, and whatever Allah (the Exalted) commands us to do cannot be abhorred. In addition to this person will be saved forever from Hell-Fire even though before that he might have had so many sins, since this faith and this sincerity and this repentence and this love and this certainty do not leave a sin without erasing it in the same way day light erases the darkness of the night. Thus if one says it in its perfect form and satisfying all its conditions, which do not fall within the realms of great as well as small polytheism, then this person does not intend to perform a sin; thereupon, Allah (the Exalted) will forgive his sins and save him from Hell-Fire forever. However, if one says it in such a way that he falls within the realm of minor polytheism and not major polytheism and then does not perform what contradicts it, then this good deed cannot be resisted by any of the sins and good deeds will exceed bad deeds. That is in conformity with the Honourable Hadith.

32- So he will be forbidden from Hell-Fire. However, his rank in the Garden becomes less in as many sins as he has committed; that is in contradiction to what happens to him whose wrong-doings exceed his good deeds and dies insisting and willingly adhering to his stance; this person definitely deserves to be tortured in Hell-Fire. And if he says there is no God but Allah and avoids this major sin of polytheism and he doesnot die while adhering to that stance; rather, he furthur commits wrong-doings which exceed in degree and frequency the good deed of his saying there is no God but Allah, he in case he was sincere and faithful when he said it and performed sins which weakened that term of faith and unification and strengthened the Fire of sins till it burns that which is good. That is in contradistinction to the faithful and fully aware person who says it, this person possesses good deeds that are definitely exceeding his wrong doings and sins and this person does not adhere to his stance concerning the wrong doings, thus if he dies on that situation, then he would definitely be admitted into the Garden.

Rather it is feared that the faithful person commits one act of wrong doing that weakens his faith, which leads him to rehearse «There is no God but Allah» unfaithfully or without certainty which protects him from committing any sort of sin or wrong-doing, and thus it is feared that he might commit major and minor sins, so if he is saved from the major then the minor sin would stay with him, this in turn will add to those sins and wrong-doings which accumulate to this polytheism which results in the wrong-doings becoming in excess and verily wrong-doings weaken certainty and belief. Thus saying the term «There is no God but Allah» becomes weaker and faith through the heart stops; consequently the one who verbalizes it becomes, like somebody who is delirius or talking in his sleep or like somebody who trains his voice by rehearsing the Holy Koran without having sense, taste or understanding. All of those did not say with pure faith and certainty; rather, after saying it they perform wrong-doings that contradict it; rather, they say with uncertainty and untruthfully and they live and die on that stance; they perform many wrong-doings which deny their entrance into the Garden. So if sins become plenty, the tongue will find it difficult to verbalize them; the heart will become too tough to be able to say them, and hate righteous deeds and is overburdened by listening to the Holy Koran being rehearsed and he will become cheerful for other than Allah (the Exalted) and feels peaceful and reassured when performing or when witnessing the false and the obsolete, and he would be delighted with sexual intercourse and obscenity, he would be pleased to socialize and he would hate to socialize with the righteous people, the people of truth; if such a person says this testimony, he really says it through his tongue only rather than to express what is in his heart; he verbalizes by his mouth what his heart does not believe.

Al-Hasan said, «Faith can not be only by wishing things to happen nor by outside appearances; rather faith is what the hearts believe in and what the deeds confirm. Thus he who says something good and does something good, Allah (the Exalted) would accept that; but he who says something good and does evil, Allah (the Exalted) would not accept that.».

Bakr ben Abdullah Al-Muzni said, «Abu Bakr did not get ahead of

And after Abi Saïd Al-Khidri who said that Allah's Messenger (May Allah's blessings and peace be upon him) said, 'Moses said: O Lord teach me something by which I invoke and praise You.

---

them by much fasting or praying; rather, he got ahead of them all by some reverence that existed in his heart».

Thus he who said, «There is no God but Allah» and does not work according to that term; rather, he works in a way that burdens him with sins while he is fully believing in it and fully aware of its meanings, but he had sins that weakened his certainty and truthfulness, and in addition to that minor polytheism is added and those sins and wrong doings exceed this good deed and he dies insisting on his sins and wrong-doings; that is in contradistinction with he who says it while fully certain and fully truthful; then either he is not essentially insisting on a wrong-doing and his unification which encompasses his certainty and truthfulness will make bad deeds. And those who say it and are admitted into Hell Fire: either they had not said it with perfect certainty and truthfulness that are incompatible with sins and wrong-doings or to their becoming in excess, or they might have said it exceeded their good deeds and as a consequence their certainty and truthfulness become weak, then after that they never said with perfect truthfulness and full certainty, because sins had weakened that truthfulness and that certainty existing in their hearts, thus saying it by those people is not strong enough to erase wrong-doing. Therefore, their wrong-doings exceed their good deeds.

Many religious authorities mentioned that; like Ibn Al-Qayyim, Ibn Rajab and many others.

I said, «Whatever the Sheikh of Islam decided on, agreed upon by all Honourable Hadiths.

He said, «The Honourable Hadith includes the evidence that verbalizing without belief or vice versa is not enough for one to be faithful; the Honourable Hadith says that Hell-Fire is forbidden from taking the people of perfect unification; it also says that work or actions donot benefit unless they are purely for the sake of Allah (the Exalted) and according to what He (the Exalted) has legislated through His Holy Messenger (May Allah's blessings and peace be upon him)».

(A Note) Al-Kurtobi said, «His saying in the Honourable Hadith «to be faithful» that is to say the products of faith which are in turn the products of the organs. Thus it indicates that good deeds are the products of

He (the Exalted) said, O Moses say there is no God but Allah. He said, O Lord all your servants say this. He (the Exalted) said, O Moses if the seven skies, those inhabiting them and the seven earths were put in one pan of scales...

---

faith, and the evidence that he meant by faith what we said, and he did not mean just the faith which is unification that refutes polytheism or being sincere by saying «There is no God but Allah» The very same Honourable Hadith includes what he (May Allah's blessings and peace be upon him) said, «Be thrown out-then after that He (Be the blessed and raised above) makes a group of people die and comes out people who have never done good or any benefaction.» By this he means unification devoid of all action or performance. This is summarized from the explanation of the Sunan of Ibn Majah.

The writer (May Allah's Mercy be upon him) said, «(And after Abi Sa'id Al-Khidri (May Allah be pleased with him) after Allah's Messenger (May Allah's blessings and peace be upon him) who said,

33 - **«Moses(May Allah's Peace be upon Him) said: O Lord, teach me something by which I invoke and praise you. He (the Exalted) said: O Moses say: There is no God but Allah. He said, «All your servants rehearse this.» He (the Exalted) said: «O Moses, if the seven skies and whoever lives in them and the seven earths are put in one pan of a balance and on the other hand «There is no God but Allah» is put in the other, «There is no God but Allah» would cause the pan to incline. This Honourable Hadith was narrated by Ibn Habban and Al-Hakem).**

Abu Saïd: His name is Sa'd ben Malek Al-Khazraji; he and his father were one of the honorable Companions of the Holy Prophet (May Allah's blessings and peace be upon him). At the battle of Uhud he was not taken to fight because he was too young; however, he witnessed and participated in the battles that followed. He died in the Madina in the year 63, 64, or 65 and it was said sixty-four.

His saying: (I praise you) means something that I may use to eulogize you, (I invoke you) means something that I may use to entreat you with.

His saying: (O Moses say, there is no God but Allah») means that the one who invokes Allah (the Exalted) says it all and never limits himself to the exalted name «Allah» nor does he limit himself to the pronoun «He» as is practised and done by the extremist and ignorant suffists; that is verily a delusion and an innovation introduced to the religion of Islam.

and «there is no God but Allah» in the other pan, would cause the scales to incline».

His saying: (All your servants say this) was confirmed since it was read in the original manuscript of the writer and who originally supports adhering to the term «All» and that is mentioned in the Musnad in part of the narration of Abdullah ben Amr who says the plural term as was mentioned by the writer concerning the meaning of «All» and the meaning of «All your servants say this» means that verily «I want something special for me regardless of what you give to your other servants»; in another narration - after he said,. «All your servants say this-say there is no God but Allah; he said, «There is no God but You! O Lord! Rather, I want you to give me something special.»

And since people -rather since all the world- have the need to the term «There is no God but Allah», it has become the most available term of invocation, the easiest to achieve and the greatest in meaning. Laymen and ignorant people turned away from it and resorted to innovative invocations which were neither mentioned in the Holy Koran nor in the Honourable Sunna.

His saying: Means, if the seven skies and whatever they included other than Allah (the Exalted) and the seven earths and whatever lies on them were put in one pan of scale and «There is no God but Allah» was put on the other pan, then «There is no God but Allah would cause the scales to incline.

Imam Ahmad narrated after Abdullah ben Amr after the Holy Prophet (May Allah's blessings and peace be upon him),

34 - **«Verily Noah (May Allah's Peace be upon Him) said to his son while he was on the brick of death bed; 'there is no God but Allah, for verily if the seven Heavens and the seven earths were put in one pan of scales and 'There is no God but Allah' was put in the other pan, the pan with 'There is no God but Allah' would cause the scales to incline; and if the seven Heavens and the seven earths had been a closed ring, «There is no God but Allah» would break them.**

His saying: (In one pan) he means the pan of scales.

His saying: (would cause them to incline) that is to say that pan would exceed in influence and in power the other pan, and that is because of what it encompasses such as refuting polytheism, and unifying Allah (the Exalted) and those are the best and most preferred among deeds, and they form the basis and essence of religion and faith. Thus he who says it sincerely and with full awareness of its meaning and works according to it in the strict sense of the word, and maintains that stance, such benefaction can not be equalled by any thing. In that connection Allah (the Exalted) has said, «**Verily those who say, 'our Lord is Allah, and remain firm (on that Path), - on them shall be no fear, nor shall they grieve.**» (46: 13).

The Honourable Hadith has indicated that «There is no God but Allah» is the best means of invocation, as has been mentioned by the narration of Abdullah ben Amr that has been mentioned above.

35 - «**The best invocation is that said on that Day of Arafa, and the best that I and the prophets who came before me, 'There is no God but Allah, Alone; He has no partner; all belongs to His sovreignty and all praise goes to Him; He is able to do anything and everything**». This was narrated by Ahmad and At-Tirmithi.

36 - «**On the Day of Judgment a man from my nation who used to be one of the leaders leading that nation, would be called upon, then ninety-nine records would be opened for him and each record page is as long as one can see, then he is asked, «Do you deny anything from this? Did my record keepers oppress you? He would say, «O Lord No.» Then he would be told, «Do you have an excuse or have you ever done a good deed? So he would say No. Then he is told, «Yes, you have done one and you will never be oppressed on this day, so they would give him a card on which «I testify that there is no God but Allah and that verily Muhammad is His servant and Holy Messenger» is written. So he would say, 'O Lord what is this card and what are all those records? Then he is told, you will not be oppressed then the records would be put in one pan of scales and the card in another, the records would fail and the card would become heavier**». This was narrated by At-Tirmithi and Hasan and An-Nisai' and Ibn Habban and Al-Hakem. This Honourable Hadith is righteous since it satisfies the conditions of Muslim and Ath-Thahabi said that it is truthful when he summarized it.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «Deeds do not contend for superiorty by their numbers or their construction; rather, the contend for superiority by whatever is in the hearts. Thus the image of the two deeds becomes one; whatever is between them is like that distance between the earth and the Heaven. He said, «Contemplate over the Honourable Hadith concerning the card which is placed in one pan while on the

It was narrated by Ibn Hiban and Al-Hakem.

At-Tirmithi - and Hasanh- after Anas said, «I heard Allah's Messenger (May Allah's blessings and peace be upon him) saying, Allah (the Exalted) said addresssing son of Adam: O son of Adam, if you approach me with sins and wrong-doings that are as much as the size of the earth, then you approach me without joining partners in worshipping Me, then I would after your forgiveness.

---

other pan there are ninety-nine records and each page of that record extends as far as one can see; the card becomes heavier than the records which in turn fail to incline the pan, and consequently this person would not be tortured. It is very well known that every person who unifies Allah (the Exalted) has such a card and many of those are admitted into Hell-fire because of their sins.

His saying: (It was narrated by Ibn Hibban and Al-Hakem). Ibn Habban's name is Muhammad ben Habban the son of Ahmad ben Hiban ben Moua'th, Abu Hatim At-Tamimi Al-Bisty Al-Hafeth the writer of: As-Saheeh, At-Turukh, Ad-Douafa' Ath-Thukat and many others. Al-Hakem said, «He was among those most learned people in language of jurisprudence, Honourable Hadith and exhortation, in addition he was one of those most reasonable men. He died in the year 354 A.H in the city of Bost.

As for Al-Hakem, his name is Muhammad ben Abdullah An-Naysabouri Abu Abdullah Al-Hafeth; he was better known by Ibn Al-Biyya'. He was born in the year 321 A.H. He wrote many books such as Al-Mustadrik, Turukh Naysabour and many others. He died in the year 405 A.H. The writer (May Allah's Mercy be upon him) said (At-Tirmithi said after Anas:

37 - I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, **«Allah (the Exalted) said addressing son of Adam, O son of Adam if you approach Me with sins and wrong-doings that are as big as the earth then you approach Me without joining partners in worshipping Me, I would offer you forgiveness that is as much big»**).

The writer (May Allah's Mercy be upon him) mentioned the last sentence of the Honourable Hadith and At-Tirmithi narrated it in full, he said,

38 - On the authority of Anas that he had heard Allah's Messenger (May Allah's blessings and peace be upon him) saying, **«Allah (the Exalted) said, 'O son of Adam; as long as you invoke Me and ask Me I would forgive you for whatever you had done and I would not mind about that; O son of**

This Honourable Hadith conveys to us many issues:

The first one: The extensiveness of Allah's benefaction.

The Second one: The reward for unification.

The third one: Granting remmission of ones sins.

The fourth one: Interpreting the Holy Verse number 82 of the Holy Sura of Anam.

The fifth one: Contemplating over the five issues in Oubad's Honourable Hadith.

Adam if your sins and wrong-doings reach the highest skies, then you ask for my forgiveness, I would forgive you and I would not mind about it; O son of Adam if you approach Me... till the end of the Honourable Hadith».

At-Tirmithi: His name is Muhammad ben Ad-Dahhak Al-Salmi Abu Issa the writer of Al-Jami' and one of those who memorized and rehearsed the Holy Koran before it was written. He was blind and he narrated after Kutaiba, Hannad, Al-Bukhary and Khalk. He died in the year 279 A.H.

Anas: He is Ibn Malek Al-Khathraji, Allah's Holy Messenger's (May Allah's blessings and peace be upon him) servant, he served him for ten years. Allah's Holy Messenger (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake saying, «O Allah! May Thou augment his money and possessions as well as his children' O Allah! May Thou let him admit the Garden.» He died in the year 93 or 92 A.H. It was said that he lived for more than hundred years.

The Honourable Hadith was narrated by Imam Ahmad after Abi Tharr's he just copied the meaning and put it into his own words and it reads as follows,

39 - «**And he who commits sins and wrong-doing that are as big as the earth then he approaches Me, not joining partners in worshipping Me, I would grant him forgiveness that is equivalent to the size of his sins and wrong doings.**».

It was narrated by Muslim and issued by At-Tabarani after Ibn Abbas after the Holy Prophet (May Allah's blessings and peace be upon him).

His saying: (If you approach Me with sins and wrong-doings that are as great as the earth), means sins and wrong-doings that fill or almost fill the earth.

The sixth one: If you couple between this Honourable Hadith and Itban's Honourable Hadith and what comes after it, you will realize and understand the meaning of «there is no God but Allah» and you will see the mistake of those who are deluded and conceited.

His saying: (Then you approach Me without joining partners with Me.) This is an important condition for the promise of forgiveness to be fulfilled and that is being free from polytheism, whether great or minute, minor or major. No body is saved from this but he who surrenders and accepts Allah (the Exalted) ; that is the free and pure heart that Allah (the Exalted) tells us about, «**The Day whereon neither wealth nor sons will avail, but only he (will prosper) that brings to Allah a sound heart.**» (26: 88-89).

Ibn Rajab said: «He who believes in unification (Allah (the Exalted) is One) and commits sins and wrong-doings that are as great as the earth is met by Allah (the Exalted) with as much of forgiveness - till he (Ibn Rajab) said - if the servant's belief in unification and sincerity towards Allah (the Exalted) are perfect and complete in that servant, and in addition he fulfills its conditions through his heart (in secret), through his tongue and through his organs and senses, or through his heart and tongue when on the death bed; that will result in granting him forgiveness for all his past sins and wrong-doings and Allah (the Exalted) will save him and definitely prevent his admission into Hell-Fire. Thus he whose heart has actualized by the term of unification, this term will drive out of him every thing except Allah (the Exalted) : For love and exaltation, for reverence, fear and glorification as well as for dependence. Then all his sins and wrong-doings will be burnt even it were as the foam of the sea.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning the meaning of this Honourable Hadith, «The people who believe that Allah (the Exalted) is one without having any behaviors or thoughts that are colored by polytheism, will enjoy forgiveness that other people who are not like them in their faith will not enjoy. Thus if the person, who believes that Allah (the Exalted) is One and never joins partneres with Him (the Exalted) meets his Lord with sins and wrong-doings that are as great as the earth, Allah (the Exalted) will grant him forgiveness which is as big as his sins and wrong-doings. This is not going to happen to him if he has deficient faith. Thus, verily pure unification which is not spoiled by polytheism always eradicates and erases all sins and wrong-doings because it includes such qualities as loving, exalting, eulogizing, revering and pleading to Allah (the Exalted) Alone, what necessitates washing all sins and wrong-doings even if they were as great as the earth, thus impurity is incidental and the motivation for it is strong.

This Honourable Hadith includes: The great number of rewards for unifying Allah (the Exalted) , the extensiveness of Allah's generosity, benefaction and mercy and responding to those seceders (Khawarij) who claim that a Moslim who has sins and commits wrong-doings is a disbeliever, it also includes the response to the Mu'tazila, those «Seceders» who believe in a «Rank between two ranks» which is straying from the right path; they believe as well that such a sinful person is neither a believer nor a disbeliever; however, he stays in fire eternally. While the right thing is what the people of Sunna (Those who follow the Holy Koran and the Honourable Hadith word for word) that is to say the Sunnites believe that such a person can not be deprived of the title «Believer» neither it is given to him; rather, it is said, «He is a disobedient believer.» Or «He is a believer if you take his faith into consideration and a sinful dissolute if we take his major sins into consideration.» This is what the Holy Koran and the Honourable Hadith (Sunna) as well as what those who came before agreed on. And after Abdullah ben Masoud (May Allah be pleased with him) who narrated,

40 - «When it was ascended by the Holy Messenger (May Allah's blessings and peace be upon him) he reached the Lote-tree boyond which none may pass, he (May Allah's blessings and peace be upon him) was given three things, the five prayers, the seals of the Holy Sura of the Cow, and forgiveness to whomever does not join partners to Allah (the Exalted) during worship: This was narrated by Moslim.

Ibn Kathir said in his inerpretation, «Imam Ahmad, At-Tirmithi, Ibn Majah, An-Nisa'i have said after Anas ben Malek,

41 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) read this Holy Verse, 'He is the Lord of Righteousness and the Lord of Forgiveness.' then said, 'Your Lord said that He deserves to be revered and feared so people must not join in another partner with Me; thus he who revers Me and does not join any partner with Me really deserves My forgiveness.»

The writer (May Allah's Mercy be upon him) said, (Contemplate the five issues mentioned in the Honourable Hadith narrated by Oubada so that if you couple between this Honourable Hadith and Itban's Honourable Hadith and what comes after it, you will realize and understand the meaning of

«There is no God but Allah» and you will see the mistake of those who are deluded and conceited.

This Honourable Hadith means also, that prophets need to have their attention drawn to the benefits of «There is no God but Allah» as well as warned that it is predominant with all creatures even though many of these who rehearse it do not gain much from it. Also this Honourable Hadith includes confirmation of the qualities in contradistinction to those disrupted ones. Also it includes that if you learn about Anas's Honourable Hadith mentioned in Itban's Honourable Hadith «That verily Allah (the Exalted) will save from Hell-Fire he who says 'There is no God but Allah just for the sake of Allah (the Exalted).» Thus you realize that quitting polytheism cannot be accomplished by the tongue only).

The seventh: Warning for the condition in Itban's Honourable Hadith.

The eighth: The Prophets being in need for having their attention drawn to the benefits of «There is no God but Allah.»

The ninth: The warning that although all creatures rehearse it, many of those who rehearse it do not gain much from it.

The tenth: Stating that the earths are like the skies, seven in number.

The eleventh: That they verily have inhabitants.

The twelfth: Confirming qualities contrary to what Al-Ash'ariya believe in.

The thirteenth: That verily if you learn about Anas's Honourable Hadith, you will realize that his Honourable Hadith after Itban, «Verily Allah (the Exalted) will definitely save from Hell-Fire he who says «There is no God but Allah just for Allah's sake» It is quitting polytheism rather than just verbalizing the term.

The fourteenth: Contemplate the fact that Issa (Jesus) and Muhammad are both Allah's servants and Messengers.

The fifteenth: Realizing the special quality of Issa as being Allah's (the Exalted) will.

The sixteenth: Learning that Issa is a spirit from Allah (the Exalted).

The eighteenth: Understanding his saying «For the deeds he used to perform.»

The nineteenth: Learning that a balance has two pans.

The twentieth: Learning.

Chapter

THAT WHO ATTAINED MONOTHEISM STAGE, ENTERS PARADISE WITH NO ACCOUNT

(He who reached the stage of unifying Allah (the Exalted) is admitted into the Garden without being judged).

His saying: (The chapter concerning he who reached the stage of monotheism is admitted into the Garden without being judged.) That is to say without being punished or tortured.

(I said): Meeting the conditions for purifying oneself from the flaws of polytheism, innovations and wrong-doings.

Allah (the Exalted) said, **«Ibrahim was indeed a model, devoutly obedient to Allah, (and) true in faith, and he joined not gods with Allah.»** (16: 120) He (the Exalted) described Ibrahim (May Allah's Peace be upon Him) with these attributes which represent the utmost degree of monotheism.

The first one: He was a model; that is to say an example and leader teaching people to perform that which is good. That is only because he perfected the rank of patience and certainty through which leadership in religion is attained.

The second: His saying, «devoutly» the Sheikh of Islam said, «devotion» is continuous obedience, and if the praying person lengthens his period of standing, prostration, or bowing down, then he is considered a devoted and obedient person. Allah (the Exalted) has said, **«Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord.»** (39: 9).

The third: That verily he was true in faith (I said) the religious authority Ibn Al-Qayyim said that he who is truthful in faith is one who approaches Allah (the Exalted) while avoiding all others.

The fourth: That verily he was never a polythesist; that is because of his

And Allah (the Exalted) has said in that connection, «**Ibrahim was indeed a model, devoutly obedient to Allah, (and true) in faith, and he joined not gods with Allah.**» (16: 120) and He (the Exalted) has also said, «**Those who join not (in worship) partners with their Lord.**» (23: 59).

---

truthfulness and sincerity and their perfection as well as he was very far from polytheism.

I said, «This is made clear by His saying (the Exalted), «**There is for you an excellent example (to follow) in Ibrahim and those with him**». (60: 4) that is those who followed his religion from among his Moslim brothers; this was narrated by Ibn Jarir (May Allah's Mercy be upon him), in that connection Allah (the Exalted) has said, «**When they said to their people, «We are clear of you and of whatever ye worship besides Allah' we have rejected you, and there has arisen, between us and you, enmity and hatred forever, - Unless you believe in Allah and Him, Alone.' But not when Ibrahim said to his father, 'I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah**» (60: 4).

Also He (the Exalted) has mentioned something about His (the Exalted) befriended (May Allah's Peace be upon Him) that he told his father Azar, «**And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: Perhaps, by my prayer to my Lord, I shall be not unblest.' When he had turned away from them and from those whom they worshipped besides Allah, we bestowed on him Isaac and Jacob, and each one of them we made a prophet.**» (19: 48-49). That is accomplishing monotheism. That is being clear and free from polyhtheism and from those who believe in it; it is rejecting them, hating them and taking them as enemies. May Allah (the Exalted) give us support and help.

The writer (Allah's Mercy be upon him) said about this Holy Verse: «Ibrahim was indeed a model.» So that the one who follows this path would not feel lonely or estranged due to the small number of those who pass through it (devoutly obedient to Allah) not to kings or affluent merchants; (true in faith) means that he does not sway to the left or to the right like the infatuated religious authorities (and he joined not gods with Allah (the Exalted)) contrary to those who became numerous and claimed that they were Moslims.

It was narrated by Ibn Abi Hatem after Abi Abbas concerning Allah's (the Exalted) saying Ibrahim was indeed a model) an example of a good

Moslim. Nobody at his time was a Moslem but him.

I said, «There is not contradiction between this and whatever was mentioned before concerning his being a leader (Imam) and an example that people take when they do good deeds.

He said and Allah (the Exalted) has said in that connection, **«Verily those who live in awe out of fear of their Lord those who join not (in worship) partners with their Lord.»** (23:57-59).

In this Holy Verse He (the Exalted) has described the believers who came before and preceded all people to the Garden, so He (the Exalted) praised them through the attributes He (the Exalted) gave them the greatest of which is, «They join not (in worship) partners with their Lord». And since one may come across what speaks evil of his Islam such as overt or covert polytheism, Allah (the Exalted) has denied that such is their attribute; that is actualizing and acquiring monotheism which has made all their deeds good, perfect and beneficial.

I said: His saying «Their deeds (had been made) good, perfect and beneficial» this means that they have been saved from minor polytheism, as for major polytheism the above cannot be said about quitting it. So contemplate. Even if the commentor said, «It would have become sound, truthful and correct» that would have been more correct.

Ibn Kathir said: (Those who join not (in worship) partners with their Lord) that is to say they do not join in worship partners with Allah (the Exalted); rather, they unify Him and are fully aware that «There is no God but Allah, One and steadfast; He never had a wife or a child and He has no equal.

The writer said: (After Husein ben Abdur-Rahman: I was at Sa'id ben Joubeir. He said, «Who among you saw the planet that dove down yesterday? I said, «I» then I added, «Verily I was not praying; however, I was stung.» He said, «So what did you do?» I said,. «I wore a charm». He said: «What made you do that» I said, «Once I heard As-Sha'abi saying after Bouraida ben Al-Housaib that,

«Charms are worn only against evil eyes or fever». He said he does well he who understands what he hears, but Ibn Abbas told us after the Holy Prophet (May Allah's blessings and peace be upon him):,

42 - **«The nations were exhibited on me, I saw the Holy Prophet (May Allah's blessings and peace be upon him) with the people, and he (May Attah's blessings and peace be upon him) accompanied by a man or two and I saw him**

It was narrated after Housein Ben Abdur-Rahman that, «I was at the house of Saï'd Ben Joubeir and he said, «Who among you saw the planet that dove down yesterday?» I said, «I» then I added «Verily I was not praying; however I was stung». He said, «So what did you do?» I said, «I wore a charm». He said, «What made you do that?».

(May Allah's blessings and peace be upon him) not accompanied by anyone. Then a great multitude of people was presented to me. I thought that they were my people, but I was told, «This is Moses and his people. So I looked and saw a great multitude of people and I was told then that those were my people and among them there are seventy thousand who will be admitted into the Garden without any judgment or torture. Then he (May Allah's blessings and peace be upon him) rose and entered his house; (the people) listening started discussing what he (May Allah's blessings and peace be upon him) mentioned and entered his house; the people listening started discussing what he (May Allah's blessings and peace be upon him) said. Some of them said, that those seventy thousands might be the Companions of the Holy Messenger (May Allah's blessings and peace be upon him) and some of them said that they might be those born during the days of Islam and never joined in worshipping Allah (the Exalted) partners, so the Holy Messenger (May Allah's blessings and peace be upon him) left his house and came to them, and they told him (May Allah's blessings and peace be upon him) about their discussions. He (May Allah's blessings and peace be upon him) said that those seventy thousand people are those who do not use charms or use cauterization or fly birds to help them decide, and they are those who depend on their Lord. So Oukasha ben Mouhsin stood up and said: O Allah's Holy Messenger; may you invoke Allah (the Exalted) to include me as one of them. He (May Allah's blessings and peace be upon him) said, that he was one of them. Then another man came and said: Invoke Allah (the Exalted) to include me among them. He (May Allah's blessings and peace be upon him) said, «Oukasha preceded you.».

This Honourable Hadith was narrated by the writer the way Moslem narrated it; however, it was also narrated by Al-Bukhary both in summary and at length. It was also narrated by At-Tirmithi and An-Nisai'.

His saying: (After Husein ben Abdur-Rahman), he is Al-Salami Abu Al-Huthayl Al-Koufi. He died in the year 136 A.H. and he was 93 years old.

I said: An Honourable Hadith that «Once I heard Ash-Sha'bi saying after Bouraida Ben Al-Housaib that, «Charms are worn only against evil eyes or fever». He said he does well he who understands what he hears.

Saï'd ben Joubeir is the religious authority and scholar and one of the best companions of Ibn Abbas. His narrative about Aisha and Abi Moussa is an example. He is from Kufa a master among the tribe of Bani Asad. He was killed by the Hajjaj in the year 95 and he was not 50 years old yet.

It is better here to say that Al-Housein said that he was not praying because he feared that those present might think what he had seen while praying and such a condition was not acceptable so he defended himself from being accused of obscurity of worship, and this indicates and shows the favor of those who came before and their observance of sincerity and their remoteness from hypocrisy and gracing themselves by what does not belong to them.

His saying: (However, I was stung). The linguists say, he was stung by a scorpion or any of those poisonous insects or animals, if it poisons him by pricking him with its sting.

His saying: (I said, «I wore a charm») Moslem narrated it as «I asked somebody to charm me.»).

His saying: (What made you do that?) That is asking about evidence concerning the soundness of this behavior.

His saying (an Honourable Hadith that I once heard As-Sha'bi saying). His name is Amr ben Shourahil Al-Hindami. He was born during Omar's Caliphate and he is one of the most truthworthy and reliable followers and religious jurists. He died in the year 103 A.H.

His saying (after Bouraida) He means Ibn Al-Housaib Ibn Al-Hareth Al-Aslamy, a famous companion. He died in the year 63 A.J. This Honourable Hadith was narrated by Ibn Saad.

His saying,

43 - (Charms are only worn against an evil eye or fever).It was narrated by Ahmad, Ibn Majah, Abu Dawud, At-Tirmithi after Omran ben Hussein. Al-Haithami said that Ahmad's (references) are reliable.

And the eye is when somebody has evil eye and envies or inflicts others with diseases, disasters or pain. Fever here means fever resulting from the poison of a scorpion and the like. Al-Khatabi said that the Honourable Hadith means that there is no charm which is more curing or has priority than the charm required for evil eye and such fever. Verily the Holy prophet

But Ibn Abbas told us after the Holy Prophet (May Allah's blessings and peace be upon him) that he said, «I was shown the nation so I saw a prophet accompanied by his people and a prophet accompanied by one or two men, and a prophet accompanied by no one. Then a great multitude of people were presented to me. I thought that they were my people, but I was told that this was Moses and his people...

(May Allah's blessings and peace be upon him) was once charmed and he (May Allah's blessings and peace be upon him) used to charm people.

His saying: (He does well he who understands what he hears) that is he who understands and applies the knowledge that reaches to him has done well that is in contradistinction with he who works out of ignorance or does not work according to what he knows; this person is disadvantageous and evil. This Honourable Hadith has a benefit which is learning about those who came before as well as about their good manners.

His saying: (but Ibn Abbas had) narrated, he is Abdullah ben Abbas ben Abdul-Muttaleb. The Holy Prophet's (May Allah's blessings and peace be upon him) cousin. He (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake, so he (May Allah's blessings and peace be upon him) said,

44 - «O Allah make him become learned in religious jurisprudence and teach him how to interpret the Holy Koran.» So this invocation was fulfilled and he became learned in religious jurisprudence. He died in Ta'if in the year 68 . A.H.

He said: The writer (May Allah's Mercy be upon him) and he has the depth of the knowledge of those who came before and this is shown when he said, «He does well, he who understands what he hears and applies the knowledge that reaches him.» But such and such. Thus it is known that the first Honourable Hadith does not contradict the second one.

His saying:

45 - (The nations were exhibited on me) At-Tirmithi and An-Nisai' after Abthar ben Al-Kassem after Husein ben Abdur-Rahman, «Verily that took place during the Holy Prophet's the night of ascersion to the seven Heaven». Al-Hafeth said: «If that was memorized and kept, he who would gain strength from it, and that it happened in the Medina also (I said) and that is subject to discussion.

His saying (I saw the Holy Prophet (May Allah's blessings and peace be upon him) accompanied by his people). It is mentioned in the Saheeh of so I looked and saw a great multitude of people and I was told then that those were my people and among them there seventy-thousand who will be admitted into the Garden without any judgment or torture. Then he rose and entered his house; the people listening started discussing what he said. Some of them said that those seventy-thousand might be...

Moslim that this group of people was less than ten in number. It was also confirmed by An-Nawawi.

His saying (and the Holy prophet (May Allah's blessings and peace be upon him) accompanied by one or two men, and a prophet accompanied by no one) is a reply to those who claim that they are greater in number.

His saying: (Then a multitude of people was presented to me) what is meant here are people or individuals seen from a distance.

His saying (So I thought that they were my people) because people seen from a far distance cannot be distinguished; rather, one just perceives the image, and in the Saheeh of Moslem «But look at the horizon» but the writer did not mention this, it may have been deleted from the original copy of the Honourable Hadith. Allah (the Exalted) knows best.

His saying: (It was said to him, «This is Moses and his people») that is to say Moses the son of Imran the one whom Allah (the Exalted) the Most Merciful talked to. And his people are those who followed his religion from among Bani Israel.

His saying: (So I looked and saw a great multitude of people and I was told that those were my people and among them were seventy thousand who will be admitted into the Garden without any judgement or torture.) That is because they believed that Allah (the Exalted) is one. And in Ibn Foudail's narration «and seventy thousand from the people of your nation would be admitted into the Garden.» This was mentioned in Abi Huraira's Honourable Hadith as well as in the two Saheehs.

46 - «Verily, their faces would glitter like a full moon» This was narrated by Imam Ahmad and Al-Bayhaqi in Abi Huraira's Honourable Hadith.

47 - «So I asked my Lord to give me more and He (the Exalted) gave me an additional seventy thousand with each thousand.» Al-Hafeth said that this part of the Honourable Hadith is very well supported by evidence.

His saying: The people listening started discussing what he (May Allah's blessings and peace be upon him) said, this means that discussions, debates, disputes and argumentes are religiously allowed.

The companions of Allah's Holy Messenger (May Allah's blessings and peace be upon him) and some of them said that they might be those born during the days of Islam and never joined in worshipping Allah partners, so the Holy Messenger (May Allah's blessings and peace be upon him) left his house and came to them and they told him (May Allah's blessings and peace be upon him) about their discussions. He (May Allah's blessings and peace be upon him) said that those seventy thousand people are those who do not use charms; nor do they use cauterization or fly birds, and they are

---

So that people may benefit from them and reveal that which is truthful and certain. It also shows how deeply learned were those who came before and that they did not reach this degree of knowledge but by hard work. It also shows how keen were they to do that which is good. This was mentioned by the writer.

His saying: (He (May Allah's blessings and peace be upon him) said that those seventy thousand were those who do not use charms). This was confirmed as such in the two Saheehs, also it was confirmed in the Honourable Hadith of Ibn Masoud in Ahmad's Musnad. Also it was narrated by Moslem.

48 - «Nor do they write or say charms for others» the Sheikh of Islam Ibn Taymiyya said, «This addition to the original text is a confabulation since the Holy Prophet (May Allah's blessings and peace be upon him) did not say nor do they write or say charms for others.» Rather when the Holy Prophet (May Allah's blessings and peace be upon him) was asked about using charms, he said,

49 - He who among you has the ability to benefit his brother, let him do that» and he (May Allah's blessings and peace be upon him) also said,

50 - «There is no harm in using charms as far as it does not constitute an act of polytheism.» He (May Allah's blessings and peace be upon him) said, «Also, Gibrail didnot use charms on the Holy Prophet (May Allah's blessings and peace be upon him) and he (May Allah's blessings and peace be upon him) in turn used charms on his Companions.»

He (May Allah's blessings and peace be upon him) said that the difference between the charmed and the charmer is the following, «The one who asks to be charmed and the charmer is the following, «The one who asks to be charmed is a beggar and mendicant who turns to other than Allah (the Exalted) while the charmer is a well-doer.» He said, «What is meant here is those who depend on their Lord.

---

attributing complete or total dependence on Allah (the Exalted) by those seventy-thousand. He said: A consequence of their total dependence on Allah (the Exalted), do not resort to others to charm them or cauterize them. The same was narrated by Ibn Al-Qayyim.

His saying: (Nor did they use cauterization that is to say they never ask others to cauterize them nor did they ask others to charm them as a result of surrendering to determinism and fate as well as a result to their enjoying distress and calamity.

I said, «It seems that his saying «Nor do they use cauterization» is taken in a more general sense as for cauterization per se, it is allowable as has been mentioned in the Saheeh after Jaber ben Abdullah.

51 - «Verily the Holy Prophet (May Allah's blessings and peace be upon him) sent to Oubay ben Ka'b a doctor who cut one of his veins then the latter cauterized it.»

It has been mentioned in Al-Bukhary's Saheeh after Anas.

52 - «He had been cauterized while the Holy Prophet (May Allah's blessings and peace be upon him) was still alive.» and At-Tirmithi and others narrated that after Anas.

53 - «Verily the Holy Prophet (May Allah's peace be upon him) cauterized Asa'd ben Zourara from a hurt by a thorn».

Also it was mentioned in Al-Bukhary's Saheeh after Anas,

54 - «Cure can be achieved in three ways: Drinking honey, cupping glass, and cauterization; however, I forbid my people from practising cauterization.» And in another reference «I do not like to be cauterized.»

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «The Honourable Hadiths about cauterization fall into four categories;

(The first) is the way performing it.

(The second) is not liking it.

(The third) is concerned about praising he who quits practising it.

(And the fourth) is urging people to practise it. They donot contradict each other praise be to Allah (the Exalted). Thus performing it means that it is allowable; not liking it; as for praising he who quits practising it means that quitting it is better and has priority to practising it; as for urging it, that is just leaving choice for people to decide while telling them how detesting is that.

His saying: (Or they fly birds to help them decide) that is they are never pessimistic because of birds and other similar objects. This topic if Allah (the Exalted) wishes, will be discussed extensively in the chapters to follow.

His saying: (And on their Lord they depend) this is a mention of the essence from which all these habits and deeds derived and that is depending on Allah (the Exalted) and being sincere when resorting to Him (the Exalted) and depending heartily on Him (the Exalted) and at the end that truly achieving monotheism which is believing that Allah (the Exalted) is One and this stance definitively leads to every honorable rank such as loving Allah (the Exalted) fearing Him (the Exalted) as well resorting to Him to fulfill your wishes, accepting Him as a God and Lord and accepting His (the Exalted) decree.

Let it be known by you that the Honourable Hadith does not show that they do not pursue the causes originally; verily pursuing the causes in general is a necessary and natural matter which no body can do without it; rather, depending on Allah (the Exalted) must be direct no matter how important or significant the cause is. In that connection Allah (the Exalted) has said, **«And if any one puts his trust in Allah, sufficient is Allah.»** (65: 3) that is as the Holy Verse says, Allah (the Exalted) is sufficient. What is meant is that those people quit perfoming abhorred acts although they need to perform them; they quit that because they totally depend on Allah (the Exalted); for example, they quit practising cauterization and exorcism because such things are abhorred especially the ill person who sticks to those acts because he believes that they constitute a cure for his ailment.

As for practising cauterization and/or exorcism in order to ward off the causes as well as to get treatment in a way that is not abhorred; that does not contradict depending on Allah (the Exalted) therefore quitting it would not be allowable from a religious point of view. This is consistent with what was said in the two Saheehs after Abi Huraira.

55 - «Allah (the Exalted) has not sent down a disease without sending its cure or treatment along with it. He who knows it has known it and he who is ignorant about it is ignorant about it.» And after Ousama ben Sharate,

56 - «I was at the Holy Prophet's (May Allah's blessings and peace be upon him) house when the Arab tribes came to visit him. They said, «O Allah's Holy Messenger, shall we use medication». He (May Allah's blessings and peace be upon him) answered, «Yes. O Allah's servants use

So Oukasha ben Mouhsin stood up and said, «Ask Allah (the Exalted) to include me among them». He (May Allah's blessings and peace be upon him) said, «You are one of them». Then another man stood up and said, «Ask Allah (the Exalted) to include me among them». He (May Allah's blessings and peace be upon him) said, «Oukasha preceded you».

---

medication; verily Allah (the Exalted) has never created a disease without creating its cure and treatment, with the exception of one.» They asked. What is it?» He (May Allah's blessings and peace be upon him) answered, «Old age and senility.» This was narrated by Ahmad.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said, «These many Honourable Hadiths have included the evidence on the causes and the effects as well as the revocation of denying it; rather, they denote that one may ask for medication and treatment and that this fact does not contradict depending on Allah (the Exalted) in the same very logic we avoid and fight the pain of thirst, hunger, heat and cold by resorting to their opposites; rather, believing in Allah (the Exalted) truthfully can not be accomplished but by following the causes that Allah (the Exalted) has erected and made necessary their effects both religiously and deterministically, and that verily suspending them is speaking evil of depending on Allah (the Exalted), and it is speaking evil of wisdom. Also one weakens this dependence if the one who suspends it thinks that leaving it makes dependence on Allah (the Exalted) stronger, verily leaving it constitutes a failure that contradicts depending on Allah (the Exalted). The truth of which is the heart's dependence on Allah (the Exalted) concerning what benefits the servant in his present life as well as in the After life; also it protects him from whatever may harm him in his present life as well as in his after life. And with this dependence or Allah (the Exalted) there is no alternative to pursuing causes, otherwise that would constitute suspending work according to religious law and wisdom, thus the servant would neither make out of his disability total dependence on Allah (the Exalted) neither would he make of his total dependence on Allah (the Exalted) total disability.

The savants have disputed in the issue asking for treatment and cure and whether it is allowable or not, whether quitting it is better than practising it, or whether it is recommendable, agreeable or necessary and essential.

The famous from Ahmad: The firstly narrated for this Honourable Hadith and interpreted it and the Shafites are well know for the second, even An-Nawawi mentioned when he interpreted the Honourable Hadiths mentioned by Moslim that it is their creed and this creed is the path of those

This Honourable Hadith includes many issues:

- The first: Knowing the ranks of people in as far as believing that Allah (the Exalted) is One (unification).

The second: The meaning of performing it.

The third: His praise to Ibrahim because he was not one of the polytheists.

The fourth: His praise to the leaders of holy men because they are free from polytheism.

The fifth: Quitting exorcism and cauterizing as a factor in achieving unification.

The sixth: The common factor of those practices is depending on Allah (the Exalted).

The seventh: The depth of the knowledge of the Holy Prophet's Companions because they realized that they would not get this but by working.

The eighth: Their aspiration to do that which is good.

The ninth: The grace of this nation both in quantity and quality.

Then tenth: The grace of the companions of Moses.

The eleventh: Showing him (May Allah's blessings and peace be upon him) all the nations.

---

who came before and most of those who came after. It was chosen by the Wazir Abu Al-Muthaffar who said, «And Abi Hanifa's creed is so surely established that it almost approaches the degree of being necessary and essential. He said, «And it makes no difference if one follows Malek's creed or not since Malek said, «There is no harm in asking for treatment and cure as well as there is no harm in leaving them.»

The Sheikh of Islam said, «Asking for cure and treatment is not said to be necessary by the Imams; rather; it was made necessary by a small group of the Shafi's and Ahmad's friends.

Thus his saying: (So Oukasha ben Mohsin stood up) he is Ibn Hourthban Al-Asady; he descends from Bani Asad ben Khouzayma. He was among the first people to embrace Islam and among the most handsome men. He joined the Holy Prophet (May Allah's blessings and peace be upon him) in the Hijra from Mecca to Medina as well he witnessed the battle of Badr and share in it. He died as a martyr while fighting those who rejected

The twelfth: That verily each nation is gathered seperately with its prophet.

The thirteenth: That those who believed and followed the prophets are few.

The fourteenth: That verily the prophet who was not believed in or followed, comes on the Day of Judgment Alone.

The fifteenth: The fruit of this knowledge should not be deceived by large number or renouncing fewness.

The sixteenth: «His saying, 'You are included among them'» is one of the banners signs of prophethood.

The seventeenth: Oukasha's grace.

The eighteenth: using.

The nineteenth: His (May Allah's blessings and peace be upon him) extraordinarily good manners.

The twentieth: Allowing exorcism against evil eye and fever.

The twenty-first: The depth of the knowledge of those who came before are made evident when he said, «He does well he who understands and performs what he hears but etc.» Thus he knew that the first Honourable Hadith does not contradict the second one.

The twenty-second: Those who came before are far from praising somebody for a quality that he does not possess.

Islam after the Holy Prophet's (May Allah's blessings and peace be upon him) death. He was fighting along with Khaled ben Al-Walid and was killed by Tulaiha Al-Asadi in the year 12 A.H. After that Tulaiha retuned to Islam and participated in Holy struggle against the Persians in the battle of Kadisiyya under the leadership of Sa'd ben Abi Wakkas. He died as a Martyr in the famous battle of Al-Jisre.

His saying: (So he said, «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) invoke Allah (the Exalted) to include me among them. He (May Allah's blessings and peace be upon him) said, «you are one of them.) Al-Bukhary narrated it in another way. He said, «He (May Allah's blessings and peace be upon him) said, «O Allah include him among them.» This Honourable Hadith has the connotation of asking the honorable person invoke Allah (May Allah be pleased with him) for you.

His saying: (Then another man stood up). This man's identity is not very well known and there is no need to discuss his name.

His saying: (So he (May Allah's blessings and peace be upon him) said, «Oukasha preceded you») Al-Kurtobi said, «The second person was not as qualified as Oukasha, that is why his desire to be included was not fulfilled, since if he (May Allah's blessings and peace be upon him) had fulfilled the second man's desire, every person attending the discussion would have asked for the fulfillment of the same wish and thus a chain of requests would have followed, so he (May Allah's blessings and peace be upon him) closed the door by saying what he (May Allah's blessings and peace be upon him) said.

Chapter: The Fear from Polytheism

Allah (the Exalted) has said, «**Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth.**» (4: 48 and 116).

The saying of Allah (the Exalted), «**Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth.**» (4: 48 and 116).

Ibn Kathir said, «Allah (the Exalted) has informed that verily (He forgiveth not that partners should be set up with Him) He (the Exalted) does not forgive a servant involved in polytheism (but He forgiveth anything else to whom He pleaseth) that is to say He (the Exalted) forgives any other kind of guilt or sin that his servants perform if He (the Exalted) pleases.

This Holy verse shows us that polytheism is the greatest among all sins, because Allah (the Exalted) does not forgive he who does not stop practising polytheism and repents; however, all other sins or guilts may be forgiven by Allah (the Exalted) if and only if He (the Exalted) pleases; thus if any one of His servants commits any kind of sin other than polytheism He (the Exalted) might forgive him or He (the Exalted) might torture him, and that stance requires that the servant becomes very much afraid of Allah (the Exalted) and keen to avoid polytheism because polytheism is the ugliest and the most oppressive and it is dispraising the Lord of the world and the people. It purely gives what is to Allah (the Exalted) to other than Allah (the Exalted) as well as equating Him (the Exalted) with others.

In that conection He (the Exalted) has said, «**Yet those who reject Faith hold (others) as equal with their Guardian-Lord.**» (6:1) and because it contradicts that which is meant to be the Creator and Commander as well as inconsistent with it, and that is the utmost degree of opposing the Lord of the worlds and regarding as great obeying him and being humble towards him and submitting to his commands which the world can become righteous only through obeying them. Thus when the world become devoid of obeying these commands, it would be destoryed and the Day of Judgment would

Al-Khalil (May Allah's Peace be upon Him) said, **«And preserve me and my sons from worshipping idols»**. (14: 35).

---

take place, in that connection Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

57 - **«The Last Hour does not take place till no body on earth says Allah, Allah»** This was narrated by Moslem. And because polytheism is likening the creature to the Creator and making him share with the Creator divine characteristies such as ascribing to him (creature) the ability to cause harm or benefit, the ability to give or inhibit a characteristic that necessitates associating invocation, fear, hope, dependence and all sorts of worship with Allah (the Exalted) Alone. Thus he who associates these characteristics with another creature, is in fact likening this creature to the Creator, and making he who does not possess the ability to harm himself, take himself in death, bring himself back to life again. To whom all praise goes, to whom all creatures belong, to whom all creation belongs, He (the Exalted) who possesses every thing and to Him (the Exalted) every command is attributed; He (the Exalted) possesses all benefaction. Thus all power and authority are His, whatever He (the Exalted) desires to come into existence, and whatever He (the Exalted) doesnot desire to come into existence. When He (the Exalted) gives no body can inhibit what He (the Exalted) gives and when He (the Exalted) proscribes no body can allow what He (the Exalted) proscribes; when, he (the Exalted) opens to the people the doors of Mercy no one can close them or inhibit people from having this Mercy; when He (the Exalted) withholds something, no one can release it after Him (the Exalted) and He (the Exalted) is the all-Mighty and all-Wise.

The ugliest type of likening is likening that whose essence is disabled and poor by someone whose essence is rich and able. Some of the characteristics of divinity are the following: Absolute perfection from all facets, that perfection which does not have any defect what so ever. This necessitates that worship becomes directed for such essence alone, this applies to eulogizing, exalting, revering, invoking, hoping, turning for repentance, depending, asking for help, the utmost degree of love and the utmost degree of humbleness. All the above mentioned are necessary from religious, mental as well as from natural points of view; all of that is necessary to be directed to Allah (the Exalted), Alone while at the same time it cannot be applied from religious, mental, or natural points of view to other than Allah (the Exalted). And that is the ugliest types of likening and the most untrue as well. Concerning these matters He (the Exalted) has told us that He (the Exalted) will never forgive those who commit them even though He (the Exalted) has decreed Mercy upon Himself (the Exalted) . This is the meaning of Ibn Al-Qayyim's (Allah's Mercy be upon him) speech.

The Holy Verse includes responding to Khawarij who believe that disbelief is due to sins. It is a response as well to those Mutazila who believe that those who commit major sins stay in Hell-Fire eternally; and that they are not considered by them as either believers or disbelievers.

It is not allowable that His Holy Verse, **«but He forgiveth anything else»** (4: 48) oppresses or discriminates against he who turns to Allah (the Exalted) for repentance, since verily he who turns to Allah (the Exalted) for repentance because he joins partners with Allah (the Exalted), is going to be forgiven by Allah (the Exalted) who in that connection said, **«Say, O my servants who have transgressed against their souls! Despair not of the Mercy of Allah, for Allah forgives all sins, for He is Oft-Forgiving, Most Merciful.»** (39: 53) In this Holy Verse He (the Exalted) talked about forgiveness while, generalizing because the person who is meant in this Holy Verse's context is the one who has returned to Allah (the Exalted) in repentance.

His saying: (And Al-Khalal (May Allah's Peace be upon Him) said,

«And preserve me and my sons from worshipping idols.» (14: 35). An idol is that which was sculpted after a certain image while the Pagan is that which wasn't made and formed according to a certain image. This was mentioned by At-Tabari after Mujahid.

I said: An idol may be termed a pagan, as Al-Khalal (May Allah's Peace be upon Him) has said, **«For ye do worship idols besides Allah, and ye invert falshood-till the end of the Holy Verse.»** (29: 17), and it is said that a pagan is a more general and stronger term; verily idols are pagans in the same way graves and tombstones are pagans.

His saying: **(And preserve me and my sons from worshipping idols)** (14: 35) that is put me and my sons away from worshipping idols and separate us and place us at a distance. Allah (the Exalted) has verily answered his invocation and made his sons prophets and preserved them from worshipping idols. He (Al-Khalal) showed or pointed at what necessitates fear of worshipping idols when he said, **«O my Lord! They have indeed led astray many among mankind.»** (14: 36) Verily that is what really happens in every era. So if man learns that many people have committed major polytheism and were

It was mentioned in the Honourable Hadith, «Of the thing I fear most is that you commit Minor polytheism, so be (May Allah's blessings and peace be upon him) was asked about it and he (May Allah's blessings and peace be upon him) answered that it is hypocrisy».

---

deluded by worshipping idols, then that necessitates that man fears to make the very same mistake made by many people who commit polytheism which is not forgiven by Allah (the Exalted) .

Ibrahim At-Taymi has said, «Who is safe from evil after Ibrahim?» This has been narrated by Ibn Jarir and Ibn Abi Hatem.

So no body would let himself commit polytheism unless he is ignorant of it as well as of its consequences, that is he is ignorant of knowledge about Allah (the Exalted) as well as of what He has sent through His Holy Messenger (May Allah's blessings and peace be upon him) to believe in Him (the Exalted) and to say that He (the Exalted) is one as well as to proscribe joining in partners in His (the Exalted) worship.

The writer said,

58 - «The thing I fear most is that you commit minor polytheism, so he (May Allah's blessings and peace be upon him) was asked about it and he (May Allah's blessings and peace be upon him) answered that it is hypocrisy.» The writer has mentioned this Honorable Hadith in brief without tracing it back to any of the known references. This Honorable Hadith was later narrated by Imam Ahmad, At-Tabari and Al-Bayhaqi, and the following is how Ahmad has narrated it, he said, «We were told by Younis that Layth has told them that Yazid -Ibn Al-Had- told them after Amr after Mahmoud ben Labid that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The thing I fear most is that you commit minor polytheism. They said: O' Allah's Holy Messenger (May Allah's blessings and peace be upon him) what minor polytheism is? He (May Allah's blessings and peace be upon him) said: Allah (the Exalted) on the Day of Judgment will punish people each according to his deeds, «Go to those whom you played the hypocrite on in the present life, so reflect, do they offer you any punishment or reward?».

Al-Munthiri said, «Mahmoud ben Labid saw the Holy Prophet (May Allah's blessings and peace be upon him); however he couldn't have heard what I saw. Ibn Abi Hatem has also mentioned that Al-Bukhary said, that Mahmoud was not ever a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and this was considered more probable by Ibn Abdel-Birr and Al-Hafeth. It was also narrated by At-Tabarani men-

And after Ibn Masoud (May Allah's Peace be upon Him) it has been narrated that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) has said, «He who dies invoking an equal to Allah (the Exalted) regardless of Allah, will definitely be admitted into Hell-Fire.» This has been narrated by Al-Bukhary.

---

tioning good supporting references after Mahmoud ben Labid after Rafeh ben Khadij. Mahmoud died in the year 96 A.H and it has been said in the year 97. When he died he was 99 years old.

His saying: (Verily of the things I fear most is that you commit minor polytheism) this was as a result of his (May Allah's blessings and peace be upon him) fear for his (May Allah's blessings and peace be upon him) nation as well as because he (May Allah's blessings and peace be upon him) feels compassion for them, his mercy for them and pity for them, since there never existed good or benefaction without him (May Allah's blessings and peace be upon him) telling them about it or leading them to it; neither was there an evil without him (May Allah's blessings and peace be upon him) showing it to them, telling them about it or forbidding them from performing it; as he (May Allah's blessings and peace be upon him) has truly said,

59 - **«Allah (the Exalted) has never sent a prophet to a nation, without that Prophet showing his nation the best and most benefitting aspects of what he teaches them-till the end of the Honorable Hadith.»** So if the Holy Prophet (May Allah's blessings and peace be upon him) fears that his Companions who are well learned and have strong faith, might fall and make the mistake of committing minor polytheism so how wouldnot He (May Allah's blessings and peace be upon him) fear that those who are less learned and knowledgeable in religion and monotheism than his Companions wouldn't commit minor polytheism? Especially if one realizes that the savants in various countries nowadays do not know about monotheism and unification but that which is recognized by the polytheists; they never know the meaning of divinity which the term faith has denied to attribute to anything but to Allah (the Exalted).

Abu Y'ala and Ibn Al-Munthir have said after Huthaifa ben Al-Yaman after Abi Bakr after the Holy Prophet (May Allah's blessings and peace be upon him).

60 - **«Polytheism is more masked and concealed than the crawling of ants. Abu Bakr said, «O Allah's Holy Messenger (May Allah's blessings and peace**

And Moslim has narrated after Jaber (May Allah's Peace be upon Him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) has said, «He who meets Allah (the Exalted) without having set up rivals unto Him (the Exalted), will definitely be admitted into the Garden, and he who meets Him (the Exalted) while having set up rivals unto Him (the Exalted), will definitely be admitted into Hell-Fire».

---

be upon him) isn't polytheism nothing more than joining partners in worshipping Allah (the Exalted) or invoking others along with Allah (the Exalted) .» He (May Allah's blessings and peace be upon him) said, «May your mother be bereaved of you. Polytheism among you is more masked and concealed than the crawling of ants.» Till the end of the Honorable Hadith which also says, «Polytheism is saying Allah (the Exalted) and so and so gave me; to invoke he who is an equal to Allah (the Exalted) is to say, «wouldn't it have been for so and so, I would have been killed by that person.

The writer said (And after Ibn Masoud (May Allah's Peace be upon Him) that Allah's Holy Mesenger (May Allah's blessings and peace be upon him) said,

61 - **«He who dies invoking an equal to Allah (the Exalted) regardless of Allah (the Exalted) , will definitely be admitted into Hell-Fire.»** This has been narrated by Al-Bukhary.)

Ibn Al-Qayyim (May Allah's Mercy be upon him) has said, «He who is equal is he who is similar or he who resembles, it is said so and so is the equal of so and so and it is said that the equal of his hand to mean that he is similar to him and like him. Allah (the Exalted) has said in that connection, **«Then set not up rivals unto Allah when ye know (The truth).»** (2: 22).

His saying: (He who dies invoking an equal to Allah) that is worship an equal to Allah (the Exalted) and invokes, begs and asks for his help, such a person will definitely enter Hell-Fire.

And let it be known that setting up rivals with Allah (the Exalted) is two kinds:

The first kind: Is to join in partners with Allah (the Exalted) in all types of worship or in some of them, as has been mentioned above; that is major polytheism.

The second kind: Is any one of the types of minor polytheism, for example, when a man says, «What Allah (the Exalted) and you have wished or wouldn't have been due to Allah (the Exalted) and you... Minor polytheism takes place when one easily performs an act of hypocrisy. It has been pro-

This Honorable Hadith tackles many issues:

The first: Fear of polytheism.

The second: That hypocrisy is verily one of the kinds of polytheism.

The third: Verily it is minor polytheism.

The fourth: Those most feared of committing minor polytheism are those who are righteous.

The fifth: The proximity of the Garden and Hell-Fire.

The sixth: Discussing their proximity in one Honorable Hadith.

The seventh: Verily he who meets Him (the Exalted) without joining partners in His worship will be admitted into the Garden, and he who meets Him (the Exalted) having joined in partners in worshipping Him (the Exalted) will be admitted into Hell-Fire even though he was the best in his worship among those who worship Allah.

The eighth: The great issue of Al-Khalil's invoking Allah (the Exalted) to protect him as well as his sons from worshipping idols.

---

ven that when a man told the Holy Prophet (May Allah's blessings and peace be upon him),

62 - «What Allah (the Exalted) and you wished, the Holy Prophet (May Allah's blessings and peace be upon him) asked him, «Have you considered me Allah's (the Exalted) rival? Rather, what Allah (the Exalted), Alone has wished.» This has been narrated by Ahmad, Ibn Abi Shayba, Al-Bukhary in «Al-Adab Al-Mufrad», An-Nisai and Ibn Majah whose opinion has already been mentioned in the chapter on the benefits of monotheism.

This Honorable Hadith shows that invoking other than Allah (the Exalted) concerning matters that Allah (the Exalted) Alone is able to accomplish, is in fact a manifest of polytheism. It is like asking for intercession from the dead, since intercession belongs only to Allah (the Exalted) and it is granted at His will only; it does not belong to any body else; He (the Exalted) is the one who permits the intercessor to mediate for those who commit major sins and meet Allah (the Exalted) with full sincerity and faith that Allah (the Exalted) is one as will be discussed in the chapter concerning Intercession if Allah (the Exalted) pleases.

The writer (May Allah's Mercy be upon him) has written: (Moslem has said after Jaber that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) has said, 63 - «He who meets Allah (the Exalted) without having set up rivals unto Him (the Exalted) , will definitely be admitted into the Garden, and he who meets Him (the Exalted) while having set up rivals unto Him (the Exalted) with definitely be admitted into Hell-Fire»).

Jaber is the son of Abdullah ben Amr ben Harama Al-Ansari As-Salami. He and his father are honorable Companions of the Holy Prophet (May Allah's blessings and peace be upon him). His father has famous and virtuous deeds (May Allah be pleased with them). He died in the Medina seventy of A.H. He become blind when he died at the age of 94.

His saying: (He who meets Allah (the Exalted) without setting up rivals unto Him (the Exalted). Al Kurtobi has said, «That is, He has not joined any partners in worshipping Allah (the Exalted) in as far as divinity, or creation, nor worship. It is very well known from agreed upon legislation of the Sunnites that verily he who dies satisfying the above mentioned conditions will definitely be admitted into the Garden, even if before admitting him into the Garden he passes through various sorts of torture and ordeals. And if he dies as a polytheist, will never be admitted into the Garden nor will he receive Allah's (the Exalted) Mercy; moreover, he will stay eternally in Hell-Fire, without any interruption of his torture or decreasing durations.

The ninth: Considering worshipping idols as becoming much since he said (In the Holy Koran), **«O My Lord! They have indeed led astray many among mankind»** (14: 36).

The tenth: It includes the interpretaion of «There is no God but Allah» as has been mentioned by Al-Bukhary.

The eleventh: The virtue of being free from polytheism.

An-Nawawi has said, «As for admitting the polytheist into fire, this is considered in general, that is to say, the polytheist, will enter Hell-Fire and stay in it eternally without distinguishing between the Jews or the Christians and those who worship pagans and the rest of disbelievers; it makes no difference to the people of faith between the disbeliever as a result of his stubborness or other nor between he who disagrees with the creed of Islam and between he who enters Islam then he ruled according to his disbelief and rejection, that is all those are treated equally in Hell-Fire, however, they vary in their positions in its lowest levels while keeping in mind that your Lord (the Exalted) does not oppress any body by the weight of an atom. As for the entrance of he who does not die as a polytheist, the Garden is promised to him alone. However, if the one who has done a major sin dies uninsisting on it, he will enter the Garden first; if the one who has done a major sin dies while insisting on it, then he is subject to Allah's wish. So if Allah (the Exalted) forgives him, he will enter the Garden first; other-wise he will be tortured in Hell-Fire then he is discharged from Hell-Fire and admitted to the Garden.

Others have said, «He limited himself to rejecting polytheism because this necessitates monotheism and necessitates confirming the Holy Message. Thus he who lies to Allah's Messengers has in fact given the lies to Allah (the Exalted) and he who gives the lies to Allah (the Exalted) is a polytheist. It is as if you are saying, «He who performs the ablution and prays, his prayer will be considered valid and hence accepted. That is if all other conditions are valid and accepted prayer are met. Thus what is meant here is the following:

Chapter: Calling people to witness

There Is No God But Allah

Allah (the Exalted) has said, «**Say thou, 'This is my way; I do invite unto Allah, an evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah! And never will I join gods with Allah.'**» (12: 108).

Chapter

His saying: (Chapter: Calling people to testify, there is no God but Allah).

When the writer (May Allah's Mercy be upon him) mentioned monotheism (unification) and the benefits and advantages of monotheism and what necessitates fear of whatever opposes it, he warned that the one who knows this fact should not limit this knowledge to himself; rather, he should call people to believe in Allah (the Exalted) through wise and good advice. That is the way of messengers and their followers as Al-Hasan Al-Basri has said when he rehearsed what Allah (the Exalted) has said, «**Who is better in speech than one who calls (men) to Allah, works righteousness, and says, «I am of those who bow in Islam?**» (41: 33). He said, «That is Allah's beloved, that is Allah's creatures, that is the chosen by Allah, that is the most beloved among the people of the earth by Allah (the Exalted), he responded to Allah's call and in turn called the people to what Allah (the Exalted) has called him to do, he has done righteous deeds by responding, «I am one of the Moslims.».

He has said (May Allah's Mercy be upon him): (And His (the Exalted) saying «**Say thou, «This is my way I do invite unto Allah, an evidence clear as the seeing with one's eyes, I and whoever follows me. Glory to Allah! And never will I join gods with Allah.**» (12: 108).

Abu Ja'far ben Jarir said, «Allah (the Exalted) says to His Holy Prophet Muhammad (May Allah's blessings and peace be upon him) «Say thou» O Muhammad «This» is the mission I call for and the way I want people to follow from invocation to unify Allah (the Exalted) and worshipping Him faithfully regardless of pagans and idols or other gods till one arrives at obeying Him and quitting to obey Him (the Exalted) «My way» my path, my mission «I do invite unto Allah» (the Exalted) Alone who has no partner «A clear evidence as the seeing with one's eyes» while I am very much knowledgeable and certain «I» and he invites all people who believe me and follow me to believe in Allah (the Exalted) on clear evidence «Glory to Allah». He commands him saying: «Say Thou» as well as keeping Allah (the Exalted) away from being likened to others or having a partner joined in worship along with Him (the Exalted) and exalting Him at the same time. «And never will I join any God with Allah» He says, «I am not connected to those who are polytheists; I don't belong to them nor do they belong to me».

He said in «Sharh El-Manazil»: «He wants you to use inference in order to reach the highest ranks of knowledge which is the foresight and insight, and that is the distinguishing characteristic with which the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) were qualified away from other people among the nation of Islam; that is the highest ranks of religious authorities; He (the Exalted) has said in that connection, **«Say thou, «This is my way: I do invite unto Allah, a clear evidence as the seeing with one's eyes.** (12: 108) That is, I and those who follow me because of the evidence conclude through their insight and foresight. It was said that it means I invite unto Allah (the Exalted) while using insight and foresight to give evidence; he who follows me also invites unto Allah (the Exalted) using his insight and foresight to give evidence. Whichever explanation we adapt, the Holy verse indicates that his followers are those people who have insight and foresight who invite unto Allah (the Exalted) and that he who is not one of them is not considered as one of his followers who believe in the truth and accept it, even though that person is one of his followers in as far a call and affiliation.

The writer (Allah's Mercy be upon him) said: (This Holy Verse connotes many issues one of which is drawing attention to faith, because one may call for righteousness, he is in fact doing that is for his own sake. Another issue is that insight and foresight are one of the religious obligations. Another issue is one of the indications of truthfully believing that Allah (the Exalted) is one, is to keep Him (the Exalted) away from another issue is that one of the reasons why polytheism is ugly is that it is abusing Allah (the Exalted). Another issue is keeping the Moslem away from the polytheists, he does not become a polytheist ever if he does not join partners in worshipping Allah (the Exalted).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said explaining the Holy Verse, **«Invite (all) to the way of thy Lord with wisdom and beautiful preaching... till the end of the Holy verse.»** (16: 125) He (Be the blessed and raised above) has mentioned all the ranks of inviting people to Allah (the Exalted) and divided them into three categories relative to the situation of the invited; so either he is asking for truthfulness and righteousness and loving for them, prefering them to others if he was confronted with others; this is called wisdom; this person needs neither preaching nor augumentation, or he works and acts against truthfulness and righteousness, but if he is confronted with righteousness and truthfulness, he will follow them and adapt them; this person needs preaching built on arousal of preaching and argument, or that person may be obstinately opposing to truthfulness and righteousness; this person argues by means which are beautiful. If he refrains from his obstinacy then it is fine; other-wise take him to the headsman if possible.

He said: (And after Ibn Abbas (May Allah be pleased with him).

64 - «Verily when Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent Moua'th to Yemen he (May Allah's blessings and peace be upon him) said, «You are going to meet people who have a Holy Book. Let the first thing you invoke them to say is to testify that there is no God but Allah. In another version of the same Honourable Hadith, «Invite them to believe that Allah (the Exalted) is One». If they obey you, tell them that Allah (the Exalted) has required them to pray five times every day and night. If they obey you in that, tell them that Allah (the Exalted) demands them to pay «Sadaka» Zakat which is a sum of money taken from their rich and given to their poor. If they obey you, do not ever take that (Zakat) of the best of their belongings and shield yourself against the oppressed's invocation of Allah (the Exalted) , since there does not exist a veil between it and Allah (the Exalted)». This Honourable Hadith was narrated by both Moslim and Al-Bukhary).

Al-Hafeth said, «In the year 10 A.H Mou'ath was sent to Yemen before the Holy Prophet's (May Allah's blessings and peace be upon him) preforming the Hajj as the writer mentioned that. That is to say Al-Bukhary said in

And in another version of the Honourable Hadith, 'Invite them to believe that Allah (the Exalted) is one'.

---

the last section of his book «al-Maghazi» (The Themes) and it was said that that took place at the end of the year 9 A.H when he (May Allah's blessings and peace be upon him) left Tabouk. This was also narrated by Al-Wakidi after Ka'b ben Malek and it was written by Ibn Sa'd in his book «At-Tabakat». All narrators agreed among each other that he stayed in Yemen till the Caliphate of Abu Bakr (10) then he left for Ash-Sham (Damascus) where he died.

The Sheikh of Islam said, «One of Mou'ath's (May Allah's Peace be upon Him) virtues is that the Holy Prophet (May Allah's blessings and peace be upon him)sent him to Yemen in order to inform the people about him (May Allah's blessings and peace be upon him), as a ruler and a teacher of religious knowledge.

His saying: (You are going to meet people who have a Holy Book) Al-Kurtobi said that the Jews and the Christians are meant here because in Yemen they were more numerous than the Arab polytheists or may be stronger and rather he (May Allah's blessings and peace be upon him) draws his attention to prepare himself for discussions and debates with them.

Al-Hafeth said, «It is like the introduction of a written will so that he may gather his strength in that direction.»

His saying :(So let the first thing you invite them to testify that there is no God but Allah (the Exalted)).

His saying: (and in another version of the Honorable Hadith, «Invite them to believe that Allah (the Exalted) is One.») This narrative is confirmed in the (Book of Unification) Kitab At-Tawhid of Saheeh Al-Bukhary. The writer by mentioning this narrative indicated the meaning of «testify that there is no God but Allah» because its meaning is verily unifying Allah (the Exalted) that is not joining partners in worshipping Him (the Exalted) and rejecting the worship of any other. And in another version of the same narrative «Let the first thing you invite them to worship is Allah (the Exalted)» and that is rejecting evil and believing in Allah (the Exalted). In that connection He (the Exalted) has said, **«Whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks.»** (2: 256) And the most trustworthy hand-hold is (There is no God but Allah). And Al-Bukhary said,

65 - «Invite them to testify that there is no God but Allah and that verily I am Allah's Holy Messenger.»

If they obey you concerning this matter, then tell them that Allah (the Exalted) has required them to pray five times every day and every night, so if they obey you concerning that, then tell them that Allah has required that they pay «Sadaka» which is a sum of money taken from their rich and given to their poor.

I said: Testifying that verily there is no God but Allah has seven conditions, it does not benefit the one who says it unless these seven conditions are simultaneously satisfied; the first of these conditions is, «the knowledge rejecting ignorance.» The second is, «Certainty rejecting doubt.» The Third is, «Acceptance rejecting refusal.» The fourth, «Compliance rejecting neglect.» The fifth, «Faith rejecting polytheism.» The sixth, «Truthfulness rejecting lying.» The seventh, «Love rejecting its opposite.»

It also connotes that verily unification- which is faithfully worshipping Allah (the Exalted) Alone without joining partners in worshipping Him (the Exalted) and quitting the worship of other than Him (the Exalted) is the first religious obligation. That is why monotheism was the first issue that the messengers invited people to do **(Worship Allah! Ye have no other God but Him)** (23: 32) and Noah said **(That ye serve none but Allah)** (11: 26) and it includes the exact meaning of (There is no God but Allah).

Sheikh Al-Islam said, «It was necessarily known through the Holy Messenger's (May Allah's blessings and peace be upon him) religion and all people and nations agreed that verily the essence of Islam and the first thing that creatures are commanded to do is to witness that there is no God but Allah, and that verily Muhammad is His Holy Messenger. By doing this the disbeliever becomes a Moslem, the enemy becomes a supporter and protector and the one whose killing is religiously allowable and whose money may religiously be taken, becomes now safeguarded in his body and money. Then if he performs that heartily, then he is a member of belief; if he just rehearses it by his tongue and not by his heart, then as far as appearance is concerned he is a Moslem short of deep faith. He said, «However, if he does not verbalize it while able to do so, then the Moslems have agreed that such a person is both secretly and openly a disbeliever; all Moslems including those who came before as well as their religious authorities.

The writer (May Allah's Mercy be upon him) said: (and it includes that verily Mankind may be knowledgeable [An ordinary scientist, for example, a zoologist and not a religious authority] but does not know the meaning of «There is no God but Allah» or even has not heard of it or acted according to it).

If they obey you concerning that, then do not ever take from the best of their belongings and shield yourself against the oppressed's invocation of Allah (the Exalted), since verily there is not a veil between it and Allah. This Honourable Hadith was narrated by both Moslem and Al-Bukhary).

I said: How plenty these people are! May Allah (the Exalted) decrease their numbers.

His saying: (If they obey you concerning that) ie to testify that there is no God but Allah and complied with that (then tell them that Allah (the Exalted) has required them to pray five times). This means that prayer is the greatest and most significant religious duty that comes directly after the two testifications [There is no God but Allah and that verily Muhammad is Allah's Holy Messenger.] An-Nawawi said indicating that asking people to perform their religious duties can not take place but after Islam. However, that does not mean that they cannot be addressed concerning these matters; that their torture would be increased in the After life because of them. The truth is that verily the disbelievers are addressed by all branches of religion that people are commanded to perform or that people are commanded not to perform. The above mentioned is agreed on and said by most people.

His saying: (Then tell them that verily Allah (the He be Exalted) has required that they pay «Sadaka» which is the sum of money taken from their rich and given to their poor).

This shows that verily the «Zakat» [which is almost the Arabic conterpart of Sadaka] is the most important pillar after the five prayers, and that it is verily taken from the rich and given to the poor, and that verily the Holy Prophet (May Allah's blessings and peace be upon him) favored the poor because their right to take «Zakat» is more corroborated and emphasized than the right of the remaining eight types.

This Honarable Hadith also includes the following verily the Imam is the one who is responsible for taking the «Zakat» and spending it on those who deserve it. Either he spends it by his delegate and it is taken by force from he who refrains from performing it [paying it].

This Honorable Hadith shows that it is enough to pay «Zakat» from one sort of goods or money as has been mentioned in the creed of Malek and Ahmad.

It also shows: That verily it is not allowable to pay the money of «Zakat» to either a rich person or a disbeliever who can not be classified as somebody associating with Islam or liking the company of Moslems. And that verily the «Zakat» is definitely taken from the money of children and mad persons as the public agree upon because the Honorable Hadith is wide, and general.

I said: If the poor were favored by the term it also includes the humble, and vice versa, that is this applies to all those similar or having the same status as the poor. This is in accodance with what the Sheikh of Islam established.

His saying: (And do not ever take from the best of their belongings). The writer of «Malali'h». The best of their belongings mean, the animal that gives much milk, that which is most beautiful as well as that which has much meat and much wool. This was mentioned by An-Nawawi (I said) and it is also the best and most precious belongings.

It also includes: That it is verily not allowable for the one collecting the «Zakat» from taking the best of this money and it also means that it is prohibited to give from money which was illegally earned. Rather it is taken from the middle and if the person agreeably gives the best of his money then it is allowable to take it.

His saying: (And shield yourself against the oppressed's invocation of Allah (the Exalted) that is make between you and this invocation some sort of prevention by being just and quitting oppression. These two matters protect who is endowed by them from all the evils in the present life and as well as from many other things.

This Honorable Hadith includes warning against all sorts of oppression.

His saying (verily there) that is the topic being discussed (there is not a veil existing between it and Allah (the Exalted). This sentence means that such invocation can not be kept away from Allah (the Exalted) therefore he directly accepts it.

This Honorable Hadith also means the acceptance of what the One (the Exalted) and just has informed and the necessity of working in confirmity with that information. It also includes the information that the Imam [The religous leader] send people to collect this money of «Zakat» and that he preaches and advises his delegates and rulers and orders them to rever Allah (the Exalted) and fear Him. Teach them and forbid them from oppressing people and informs them about its bad consequences. It also draws attention to teaching things gradually by teaching first things first. This was said by the writer.

I said: One should start with teaching the most essential then moves to

They also narrated after Sahl ben Sa'ad (May Allah's Peace be upon Him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said on the day the battle Khaibar, «I would give the banner

---

teaching that which follows in importance.

Let it be known that the Holy Prophet (May Allah's blessings and peace be upon him) did not mention «Fasting» or «Hajj» and this caused many religious authorities to become confused and uncertain.

Sheikh Al-Islam said: Some people said: Verily some narrators of the Honorable Hadith had mentioned the Honorable Hadith summarized or in brief while the Honorable Hadith was not as such. Verily this constitutes contesting the narrators' version of the Honorable Hadith.

66 - The Honorable Hadith narrated the delegation of Abdel-Kais, where some of them [the narrators] mentioned «Fasting» while others did not mention it. But as for the two separate Honorable Hadiths their case is not as such; however, there are two answers concerning their issue:

The first one: Verily that happened due to the sequence of sending down the religious obligations and the first issue that was required of the Moslems is to testify that there is no God but Allah and that Muhammad is Allah's Holy Messenger then the prayer. Verily He (the Exalted) commanded people to perform the prayer at the early times of revelation that is why the Hajj and its necessity were not mentioned; rather, this mention came in those Honorable Hadiths that came last.

The second answer: Verily the Holy Prophet (May Allah's blessings and peace be upon him) used to mention in every occasion whatever suits it. So once he (May Allah's blessings and peace be upon him) would mention religious obligations which is usually fought for such as prayer and Zakat and once he (May Allah's blessings and peace be upon him) would mention prayer and fasting for he who did not have to pay Zakat, and once he (May Allah's blessings and peace be upon him) would mention Prayer, Fasting and Zakat, so either they are prior to Hajj or it is that the one who is addressed does not have to perform the ritual of Hajj [Either because he is not a Moslem or because he does not have to because of many other reasons].

As for Prayer and Zakat they are more important, that is why Allah (the Exalted) has said in His Holy Koran that one should fight those who do not pray or pay Zakat, that is so because they are two visible and observable types of worship, that is in contradistinction with fasting which is like performing ablution which is something secretive or private and the servant tomorrow to a man who loves Allah and His Holy Messenger and who is loved by Allah and His Holy Messenger. Allah would make him conquer the enemies. So people spent...

---

is trusted of performing without being supervised by religious leaders. Thus a person can not intend to fast and secretly eat. As well he is able to conceal his secrement and ritual impurity, and declaring in the open the deeds and become Moslims by it. That is why that was associated with prayer and Zakat regardless of fasting even though it is considered a religious obligation as has been mentioned in the Holy Verse which was descended after requiring fasting. People agreed on that. When Mou'ath was sent to Yemen he also did not mention fasting in the Holy Prophet (May Allah's blessings and peace be upon him) because fasting was required later and because it is secret. Moua'th did not mention Hajj as well because not all people are obliged to perform it and because it is recommended for those who are able to perform it once in a life time. This is the end of interpretation of the meaning.

His saying: (This Honorable Hadith was mentioned by both Al-Bukhary and Moslim). It was narrated by them. It was also narrated by Ahmad, Abu Dawud, At-Tirmithi, An-Nisai' and Ibn Majah).

He said: (They also narrated after Sahl ben Sa'd (May Allah's Peace be upon Him), verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said during the day of the battle of Khaibar:

67 - **«I would give the banner tomorrow to a man who loves Allah and His Holy Messenger and who is loved by Allah and His Holy Messenger, Allah (the Exalted) would make him conquer the enemies. So people spent their night thinking about who was going to be given the banner. Thus when they woke up in the morning they went early to Allah's Holy Messengver (May Allah's blessings and peace be upon him) each hoping to be given the banner. He (May Allah's blessings and peace be upon him) said, «Where is Ali ben Abi Taleb?» He (May Allah's blessings and peace be upon him) was answered, «His eyes are hurting him.» He (May Allah's blessings and peace be upon him) said, «Then send after him.» Thereupon Ali came; the Holy Prophet (May Allah's blessings and peace be upon him) spit into his eyes and invoked Allah (the Exalted) for his sake. Consequently Ali was cured as if his eyes had never hurt him. So he (May Allah's blessings and peace be upon him) gave him the banner and said, «Go slowly till you reach their field, then invite them to Islam, and tell them about their duties and obligations towards Allah (the**

...their night thinking about who was going to be given the banner. Thus when they woke up in the morning they went early to Allah's Holy Messenger (May Allah's blessings and peace be upon him) each ...

Exalted), by Allah if through you He (May Allah's blessings and peace be upon him) guides one man to Islam is better for you than the honorables.»).

«Spent their right thinking» that is considering and discussing.

His saying: (After Sa'd ben Sahl) That is to say Ibn Malek ben Khaled Al-Ansari Al-Khizraji As-Saidi, Abi Al-Abbas who is a famous Companion of the Holy Messenger (May Allah's blessings and peace be upon him). His father was also a famous Companion. He died in the year 88 A.H and lived more than one hundred years.

His saying: (He (May Allah's blessings and peace be upon him) said during the day of the battle of Khaibar) the same was mentioned in the two Saheehs after Salamah ben Al-Akwa' who said,

68 - «Ali (May Allah's Peace be upon Him) had lagged behind the Holy Prophet (May Allah's blessings and peace be upon him) during the day of the battle of Khaibar because he (May Allah's Peace be upon Him) was suffering from sore eyes. He (May Allah's Peace be upon Him) said, «Is it I who lags behind the Holy Messenger (May Allah's blessings and peace be upon him)?» Thereupon He (May Allah's blessings and peace be upon him) left home and followed the Holy Prophet (May Allah's blessings and peace be upon him). On the eve of the battle he (May Allah's blessings and peace be upon him) said, «I would give the Banner- or he would take the banner- tomorrow to a man loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him)» or he said: «Who loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). Allah (the Exalted) would make him conquer the enemies.»

His saying: (I would give the banner), concerning this Al-Hafeth from Bouraida, «Verily I am handing over the flag to a man loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). Some linguists said that the terms «give» and «hand over» as well as «flag» and «banner» are synonymous, but Ahmad and At-Tirmithi narrated from Ibn Abbas narration.

69 - «Allah's Holy Messenger's banner was black and his (May Allah's blessings and peace be upon him) flag was white». In that connection At-Tabarani said the same after Bouraida. However, Ibn Uday said after Abi Huraira that he added «Also written in it was «There is no God but Allah and

... hoping to be given the banner. So he (May Allah's blessings and peace be upon him) said, «Where's Ali ben Abi Taleb?» He (May Allah's blessings and peace be upon him) was answered, «His eyes are hurting him» So they

Muhammad is Allah's Holy Messenger.»

His saying: (A man who loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him). This shows a great virtue for Ali (May Allah's Peace be upon Him).

The Sheikh of Islam said, «This description is not limited to Ali alone or the Imams alone, verily Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) love every righteous believer who truly loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him), however, this Honorable Hadith is among the best evidences against hostile people who do not take it upon themselves, disbelieve it or claim that it strayed from the right path, as the Kharijites [Those who seceded]. However, this evidence can not be completed according to what the Rafidites [The Rejecters] who believe that texts showing the virtues of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) were written before they apostated from Islam; verily the Kharijites say something like this about Ali, but that is false since verily Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) do not issue such praise on whom Allah (the Exalted) knows would die as a disbeliever.

This Honorable Hadith also confirms the attribute of love contrary to what the Juhmites or those who follow them believe.

His saying: (Allah (the Exalted) would make him conquer the enemies) this is obviously glad tidings that conquering the enemies was going to take place; that is one of the signs of prophecy.

His saying: (So people spent their night thinking) the writer said this means that they spent their night discussing to whom the banner would be handed over. This means that the Companions of the Holy Messenger (May Allah's blessings and peace be upon him) were keen about that which is good, interested in that which is advantageous, and that their rank in knowledge and faith was high.

His saying: (Concerning who) was going to be given the banner.

His saying: (Thus when they woke up in the morning they went early to Allah's Holy Messenger (May Allah's blessings and peace be upon him) each hoping to be given the banner) and in another narration by Abi Huraira as told by Moslem that verily Omar said:

sent after him; he was brought, he (May Allah's blessings and peace be upon him) spit into his eyes and invoked Allah (the Exalted) for his sake.

Consequently he was cured as if his eyes had never hurt him. So he (May Allah's blessings and peace be upon him) gave him the banner and said, «Go slowly till you reach their field...

---

70 - «I had never wanted to assume leadership but on that day.»

The Sheikh of Islam said, «That identifies that the Holy Prophet's (May Allah's blessings and peace be upon him) testimony to Ali's private and manifest faith as well as confirming his loyality to Allah (the Exalted) and to His Holy Messenger (May Allah's blessings and peace be upon him) and the necessity that the believers become loyal to them as well. And if the Holy Prophet (May Allah's blessings and peace be upon him) testifies for someone concerning any object, or if he (May Allah's blessings and peace be upon him) invokes Allah (the Exalted) for his sake, many people would love to have such a witness and such an invocation. And verily the Holy Prophet (May Allah's blessings and peace be upon him) witnessed for many among mankind and invoked Allah (the Exalted) for the sake of many among mankind; that is similar to witnessing that Thabet ben Kais and Abdullah ben Salam were going to be admitted into the Garden. Verily he (May Allah's blessings and peace be upon him) had the same witness for many others as well as the witness to a person who was addicted to alcohol that he loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (He (May Allah's blessings and peace be upon him) said, «where's Ali ben Abi Taleb?») This shows that the Imam [Religious leader] asks and looks after his people.

His saying: (He (May Allah's blessings and peace be upon him) was told, «His eyes are hurting him.») That is to say Ali was suffering from sore eyes as was mentioned by Moslim's Saheeh after Sa'd ben Abi Waqqas. He said,

71) «Ask Ali to come to me, so he was brought and he was suffering from sore eyes,» till the end of the Honorable Hadith. And in another approved version written by the writer «It was said that he was complaining from his eyes, thereupon he (May Allah's blessings and peace be upon him) sent after him» and Moslem by way Iyas ben Salama ben Al-Akwa' narrated after his father.

72 - «Thereafter he (May Allah's blessings and peace be upon him) sent

me after Ali'. I brought him and guided him because he had sore eyes».

His saying: (and he (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake and consequently he was cured that he was immediately recovered from his disease; his recovery was complete as if he had never suffered from sore eyes or weakness of eyesight. At-Tabarani said after Ali (May Allah's Peace be upon Him),

73 - «Since the Holy Prophet (May Allah's blessings and peace be upon him) handed over the flag to me, I never had sore eyes or migraine.» This includes the evidence on the two testifications.

His saying: (Go slowly) that is to say approach them without hurrying and «their field» is their land and its surroundings.

This includes good manners when fighting and quitting rush, recklessness and unnecessary noises.

It also includes: The Imam's order to his subordinates to be kind yet not weak or without determination; this was indicated in his (May Allah's blessings and peace be upon him) saying: «Then invite them to Islam). What is meant here is the testification that there is no God but Allah and that verily Muhammad is Allah's Holy Messenger; if you wish you could say that Islam is: The testification of, there is no God but Allah and that verily Muhammad is His servant and Holy Messenger, and whatever these two witnesses require such as faithfulness to Allah (the Exalted) Alone while worshipping Him (the Exalted), and being faithful and obedient to His Holy Messenger (May Allah's peace be upon him). This Honorable Hadith and its interpretation are in conformity with what Allah (the Exalted) has said to His Holy Prophet and Messenger, **«Say, «O people of the Book! Come to common terms as between us and you: That we worship none but Allah; That we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than Allah.» If then they turn back, say ye, «Bear witness that we (at least) are Moslims (bowing to Allah's will)»** (3: 64).

The Sheikh of Islam (May Allah's be Mercy be upon him) said, «Islam is surrendering to Allah (the Exalted) , and surrendering is submission and humbleness Him (the Exalted). This was the linguists' explanation.

He (May Allah's Mercy be upon him) also said: «The religion of Islam which Allah (the Exalted) has accepted and sent His messengers to teach people about it. It has its origin in the heart and submission to Him (the Exalted) Alone by worshipping Him (the Exalted) Alone, with no one with

And tell them about their duties and obligations towards Allah(the Exalted) .

By Allah (the Exalted) if through you He (the Exalted) guided one man to Islam, this would be better for you».

This Honorable Hadith points at many issues:

The first: Verily inviting people to believe in Allah (the Exalted) is the path of those who follow Allah's Holy Messenger (May Allah's blessings and peace be upon him).

The second: Drawing attention to faithfulness because many of those who invite people to righteousness are in fact inviting to Him.

The third: Verily insight and foresight are among religious duties and obligations.

The fourth: An indication of the advantages of unification [Believing that Allah (the Exalted) is One]: Verily it is exalting Allah (the Exalted) from being abused.

The fifth: Verily polytheism is disgraceful and abominable because it means abusing Allah (the Exalted).

The sixth: -Which is the most important- keeping the Moslem away from the polytheists does not become one of them even if he does not practice polytheism.

The seventh: Unifying Allah (the Exalted) is verily the first religious duty.

The eighth: Verily to start every thing with it, even the prayer.

Him. Thus he who worships Him (the Exalted) while associating another God in his worship, is not considered a Moslim. And he who is haughty about worship is not considered a Moslim; in essence Islam is something that is performed both by the heart and by the senses and organs. As for faith; its origin is believing, and confirming.

Thus it has been shown that monotheism and rejecting polytheism in worship are the essence of Islam; this is what all the messengers invited to and that is surrendering to Allah (the Exalted) Alone by monotheism as well as submitting to Him (the Exalted) by obeying His commands sent to them through His Messengers. In that connection Allah (the Exalted) has said

The ninth: Verily «To unify Allah» means to witness there is no God but Allah (the Exalted).

The tenth: Verily one may be one of the people of the Book [Christian, Jew]. Yet he does not know it or he knows it but does not work according to it.

The eleventh: Drawing people's attention that teaching should be a gradual process.

The twelfth: One should start by teaching first things first.

The thirteenth: The Bank of Zakat.

The fourteenth: The religious authority explains that which is confusing and ambiguous to the learner.

The fifteenth: Preventing those who collect the Zakat from taking the best belongings of people.

The sixteenth: Avoiding the oppressed's invocation of Allah (the Exalted).

The seventeenth: Telling that there is no veil between Allah (the Exalted) and the oppressed's invocation of Allah.

The eighteenth: Among the evidences of unification is what happened to the Master of messengers (May Allah's blessings and peace be upon him) and to the Masters of Allah's holy men, such as hardships, diffi-

---

through His Messenger Noah, «**That ye should worship Allah, fear and obey me.**» (71: 3).

This Honorable Hadith also includes: That calling people to Islam before fighting them is religiously allowable, but if embracing Islam were attained, then it is allowable to fight them without inviting them first to Islam because the Holy Prophet (May Allah's blessings and peace be upon him) raided Bani Al-Mostalik while they were inadvertent. However, hadnot the call to Islam were reached, they should be invited to Islam first.

His saying: «And tell them about their duties and obligations toward Allah (the Exalted) » that is their duties and obligations toward Allah as set by Islam. So if they agreed with you then tell them about those duties and obligations which are essential and necessary to perform; for example, prayer and Zakat as was mentioned in Abi Huraira's Honorable Hadith.

culties, hunger and disease.

The nineteenth: His saying, «I will give the banner etc...» is of the signs of prophecy.

The twentieth: Spitting in the eyes of Ali ben Abi Taleb (May Allah's Peace be upon Him) is one of the signs of prophecy as well.

The twenty-first: Ali's (May Allah's Peace be upon Him) virtue.

The twenty-second: The Companions' virtue in spending that night discussing what the Holy Prophet (May Allah's blessings and peace be upon him) told them and being distracted from the glad tidings of conquering the enemies.

The twenty-third: Believing in determinism. That is to say believing that it might happen to the one who does not work for it while it might happen to the one who does not work for it.

The twenty-fourth: Good manners when saying, «Go slowly».

The twenty-fifth: Inviting people to Islam before fighting them.

Twenty-sixth: Fighting is religiously allowable against those who are invited before.

---

74 - «If they do that, then they would prevent me from killing them or taking their belongings unless its their right.» And when Omar told Abi Bakr concerning fighting those who refused to pay Zakat, «How come do you fight women when Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

75 - «I was ordered to fight people till they say there is no God but Allah. Thereupon if they said it, then they would prevent me from killing them or taking their belongings unless with the right.» Abu Bakr said, «Verily the Zakat is the price of their belongings; by Allah (the Exalted) if they refuse to give me a young she-goat that they used to pay as Zakat to Allah's Holy Messenger (May Allah's blessings and peace be upon him) I would fight them to prevent that refusal.»

This Honorable Hadith includes: The Imam's sending men to invite others to Islam, as used to be done by the Holy Prophet (May Allah's blessings and peace be upon him) and his (May Allah's blessings and peace be upon him) Orthodox Caliphs. As was mentioned in the Musnad after Omar

Twenty-seventh: Using wisdom while inviting people to Islam. In that connection he (May Allah's blessings and peace be upon him) said, «Tell them about their duties and obligations».

The twenty-eighth: Learning about Allah (the Exalted).

The twenty-ninth: That the one who guides any person to Islam is rewarded.

---

ben Al-Khattab (May Allah's Peace be upon Him) that he said in one of his oration,

76 - «However, I verily by Allah, never send you my rulers to kill your people or take your belongings; rather, I send them to you to teach you your religion and line of conduct [The Sunna of the Holy Prophet (May Allah's blessings and peace be upon him)].

His saying: «By Allah if through you He (the Exalted) guides one man to Islam is better for you than the honorable camels.

An-Nawawi said, «Likening the affairs of the After life to the affairs of the present life is just a matter of approximation in order to make things easier for people to comprehend; otherwise, one atom from the After life is better than the whole earth and many other similar earths added to it.

This Honorable Hadith also includes: The virtue of who guides one man to Islam and that swearing by Allah (the Exalted) concerning what is told as well as concerning religious advisory opinions is allowable even if one was not asked or required to swear.

Chapter: (Explaining Unification and his testification That there is no God but Allah)

And Allah (the Exalted) has said, «**Those whom they call upon do desire**

Chapter

His saying: Chapter Explaining the monotheism and the testification that there is no God but Allah).

If it was said, «At the beginning of the Book, Holy Verses explaining the meaning of «There is no God but Allah», and its connotations, were mentioned, for example, Allah's (the Exalted) saying: «**Thy Lord hath decreed that ye worship none but Him**» (17: 23) as well as what came before it and what followed it in addition to what was mentioned in other chapters. So what is the benefit of this explanation?

It was said: The Holy Verses mentiond in this chapter include additional clarification concerning the meaning of faithfulness as well as its denotation such as the monotheism of Allah. It includes the argument against those attached to prophets and righteous people invoking them and asking them to fulfil their needs, because that was the reason why some Holy Verses were descended much as the first Holy verse, «**Say 'call on those-besides Him- whom ye fancy.**» (17: 56). Most interpreters of the Holy Koran have agreed that it was descended concerning those who worship Christ and his mother, Ouzair and the angles. Allah (the Exalted) has strictly forbidden that. This Holy Verse also includes warning and threat concerning that. This shows that invoking other than Allah (the Exalted) is considered polytheism which is incompatible with Monotheism and the testification that verily there is no God but Allah; verily Unification is accomplished by invoking Allah (the Exalted) Alone. The term of faith rejected this polytheism because invoking other than Allah (the Exalted) is treating him as a God and worshipping him.

(for themselves) means of access to their Lord even those who are nearest: They hope for His Mercy and fear His wrath for the wrath of thy Lord is something to take heed of.» (17: 57)...

---

77 - «Invoking is the core or heart of worship».

This Holy Verse means: Verily the one who is called upon does not possess the ability to dispel harm or divert it from one place to another, or from one state to another, even if the one who is invoked were a prophet or a king. This confirms that every invocation directed to other than Allah (the Exalted) is invalid no matter who that one was, because invoking him fails the one who invokes him because the one who asks for his invocation has in fact joined partners with Allah (the Exalted); partners who can neither benefit him nor harm him. This Holy Verse confirms monotheism as well as the meaning of the term there is no God but Allah (the Exalted) .

Allah's (the Exalted) saying, **«Those whom they call upon do desire (for themselves) means of access to their Lord.»** (17: 57) shows.

The path of prophets and messengers and those believers who followed Kutadah said; «Approach Him (the Exalted) by obeying Him (the Exalted) and by doing what pleases Him (the Exalted).» And Ibn Zaid rehearsed, **«Those whom they call upon do desire (for themselves) means of access to their Lord, -even those who are nearest.»** (17: 57) Ibn Kathir said: «The interpreters do not disagree among each other as far as this intepretation is concerned.» And he quoted several interpreters.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: «In this Holy Verse the three ranks were mentioned: Love which desires approaching Him (the Exalted); intercession which is approaching Him (the Exalted) through performing righteous deeds and finally hope and reverence. That is the truth concerning monotheism and the reality of the Islamic religion as was mentioned in the Musnad after his grand-father that he told the Holy Prophet (May Allah's blessings and peace be upon him),

78 - «O Allah's Holy Messenger (May Allah's blessings and peace be upon him), by Allah (the Exalted) I did not come to you but after I swore ten times not to come to you. By the One who sent you to teach righteousness, explain to me that righteousness.» He (May Allah's blessings and peace be upon him) said: «It is Islam.» He asked, «And what is Islam?» He (May Allah's blessings and peace be upon him) said, «Islam is to surrender your heart and turn your face to Allah (the Exalted) , pray the preordained prayers, and pay the required Zakat.» And Muhammad ben Nasr Al-Mar-

... and, «**They take their priests and their anchorites to be their lords in derogation of Allah.**» (9: 31) till the end of the Holy Verse.

---

ouzi said after Abi Huraira who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

79 - «Verily the religion of Islam has a guide post and a beacon similar to that found on the road to guide people. Some of these guiding principles are to worship Allah (the Exalted) without joining partners, to pray, to pay the Zakat, fast the Holy month of Ramadan, and to order people to perfom that which is good and righteous and forbid them from doing that which is abominable.» That is the meaning of the following Holy Verse, «**Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: And with Allah rests the End and Decision of (all) affairs.**» (31: 22).

And His (the Exalted) saying, «**Behold! Ibrahim said to his father and his people, I do indeed clear myself of what ye worship, (I worship) only Him who made me, and He will certainly guide me» and he left it as a word to endure among those who came after him**» (43: 26-28) that is to say this Word is, «There is no God but Allah».

So think about how Ibrahim Al-Khalil (May Allah's peace be upon him) expressed this great word to mean what was meant mean of clearing himself from all that was worshipped regardless of Allah (the Exalted) such as those things existing in such as planets and the temples and idols that the people of Noah made according to the images of righteous people, for example, Wadd, Souwa'h, Yaqouth and Nasr and many other idols and equals that used to be worshipped by the polytheists. And he (Ibrahim) did not choose from all these whorshipped objects but the One who created him, that One is Allah (the Exalted) Alone who has no partner; this is what the term faith meant and denoted.

In that connection Allah (the Exalted) has said, «**That is because Allah He is Reality; and those besides Him whom they; and those besides Him whom they invoke, they are but vain Falsehood.**» (22: 62) Thus every worship through which other than Allah (the Exalted) is intended, such as invocation or others is false and invalid; it is unforgiveable polytheism.

In that connection Allah (the Exalted) has said: «**Then shall it be said to them «Where are the (deities) to which ye gave part-worship in derogation of Allah?» Then will reply: «They have left us in the lurch, nay, we invoked not, of old, anything (that had real existence)» Thus does Allah leave the unbelie-**

vers to stray.» (40: 73: 74).

Also He (the Exalted) has said, **«They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their lord) Christ the son of Mariam)»** (9: 31).

It was also mentioned in the Saheeh Hadith [Truthful Honorable Hadith].

80 - Verily the Holy Prophet (May Allah's blessings and peace be upon him) rehearsed this Holy verse to Uday ben Hatem At-Tă'i. He said, «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we do not worship them.» He (May Allah's blessings and peace be upon him) said, «Do not they allow what Allah (the Exalted) has proscribed and you perform it, and do not they proscribe what Allah (the Exalted) has made allowable and you in turn refrain from doing it?» He said: «Yes.» The Holy Prophet (May Allah's blessings and peace be upon him) said: «Then what you do is worshipping them.»

Thus obeying them to perform that which is prohibited is worshipping other than Allah (the Exalted) and taking those worshipped as lords, as is the reality of this; that is considered an aspect of major polytheism which rejects monotheism that is what the term «There is no God but Allah.» denotes.

Thereupon this Holy Verse shows that the word of faithfulness rejects all this because it contradicts its meaning. So they stuck to whatever polytheism rejected and dropped all monotheism it confirms.

Allah (the Exalted) has said: **«Yet there are men who take (for worship) others beside Allah, as equal (with Allah); they love them as they should love Allah».** (2: 165) Thus every one who takes an equal to Allah (the Exalted) and invokes him regardless of Allah (the Exalted) and asks him to fulfil his desires and look forward to him to fulfil his wishes and drive away his worries and grief -that is similar to the case of those who worship graves, tombstones, idols and Pagans.

Thus it is inevitable that they exalt them and love them for this; thus they verily loved them with Allah (the Exalted) even though they loved Allah (the Exalted) and say: «There is no God but Allah», pray and fast, they joined partners with Allah (the Exalted) in love by loving other than Him (the Exalted) and in worship by worshipping other than Him (the Exalted). Thus taking equals to Allah (the Exalted) whom they love as they love Allah (the Exalted) revokes everything that they say and every deed that they do. That is so because all the deeds of a polytheist are rejected and considered invalid. If those people say, «There is no God but Allah». They in reality have dropped all the conditions for saying this great term: Realizing its denotation. It is so because the polytheist does not know its meaning and because he is ignorant of its meaning; he joined in partners with Allah (the Exalted) concerning love as well as many other issues. That is ignorance that contradicts knowledge of faithfulness that this term denotes; this person was not truthful in saying it, because he did not reject polytheism that it rejected, neither did he affirm faithfulness that it confirmed; he as well dropped certainty, because had he known its meaning and what it denoted, he would have rejected it, doubted it and denied it while it is the truth and the reality.

Neither did he reject all that is worshipped regardless of Allah (the Exalted) as was mentioned in the Honorable Hadith; rather, he had believed in what is worshipped regardless of Allah (the Exalted). And worshipping them regardless of Allah (the Exalted).

In that connection Allah (the Exalted) has said: **«But those of faith are overflowing in their love for Allah.»** (2: 165) because they were sincere and truthful in their love thus they never loved but Him (the Exalted) and they love whoever He (the Exalted) loves and they are sincere and truthful in all their deeds and they reject whatever is worshipped regardless of Allah (the Exalted). Through this it is shown to the one who is guided by Allah (the Exalted) to learn that which is truthful and righteous and accept it, how great those Holy Verses are in showing the meaning of «There is no God but Allah» as well as the meaning of monotheism to which all the messengers invited people. So think about all this.

He said, and Allah (the Exalted) has said, **«Those whom they call upon do desire (for themselves means of access to their Lord, even those who are nearest till the end of the Holy verse.»** (17: 57). The meaning of this Holy Verse becomes clear after reading the Holy Verse that came before it and which says, **«Say, «Call on those besides Him whom ye fancy: They have neither power to remove your troubles from you nor to change them»** (17: 56).

Ibn Kathir (May Allah's Mercy be upon him) said, «Allah (the Exalted) says, «Say» O Muhammad to those polytheists who have worshipped other than Allah (the Exalted) «Call on those -besides Him- who ye fancy», such as idols, pagans and equals and resort to them; they verily do not possess the ability to dispel what is harming you, that is taken in its general mean-

Allah also has said, **«Behold! Ibrahim said to his father and his people, 'I do indeed clear myself of what ye worship, (I worship) only Him who made me, and He will certainly guid me'. And he left it as a word to endure among those who came after him, that they may turn back (to Allah).»** (43: 26-28)

---

ing, «nor to change them» that is to say they are unable to deviate harm from afflicting and direct it to others.

The meaning: Verily he who is able to do all this is Allah (the Exalted) Alone who has no partner; He (the Exalted) Alone possesses all creation and He (the Exalted) is the one who is All-commanding. Al-Awfy said after Ibn Abbas concerning the above mentioned Holy Verse, «Polytheists used to say, «We worships the angles, Christ and Azir; they used to be invoked, that is to say the angles, Christ and Azir».

Al-Bukhary narrated after Ibn Masoud (May Allah's Peace be upon him) concerning the Holy Verse,

81 - «People worshipped some Jinns; they turned to Islam» And in another version of the same Honorable Hadith, «there was a group of people who used to worship a group of Jinns; those Jinns turned to Islam and those people adhered to their religion»

Al-Saddi said after Abi Saleh after Ibn Abbas concerning the Holy Verse, «Issa [Jesus], his mother and Azir.» Moughira also said in connection to that, after Ibrahim, «Ibn Abbas used to say about that Holy Verse, «They are Issa, Azir, the sun and the moon.» And Mujahid said, «Issa, Azir and the angles».

His saying: (They hope for His Mercy and fear His wrath) worship is not accomplished but out of fear and hope, thus each invoker who invokes in worship must satisfy these conditions, either he is afraid or he is hopeful or both.

The Sheikh of Islam (May Allah's Mercy be upon him) said about this Holy Verse when he discussed what those who explained it said, «All what they say is true, verily this Holy Verse includes the one whose object of worship, worships Allah (the Exalted) in turn, whether he was of the Angles, Jinns or Mankind. Those who came before when they interpreted this Holy Verse they mentioned that which is commonly or generally meant by the Holy Verse by way of demonstrating in the same way the translator answers the following question, «what is the meaning of «bread». He would show the one who asked the question a loaf of bread and say, «This». Thus he indicates the kind rather than the essence. By doing this they do not aim at saying that the Holy Verse is specific; rather, this Holy Verse is directed to whomever invoked other than Allah (the Exalted) who in turn hoped for Allah's Mercy and fears His wrath. Thus every one who invokes a dead or an absent prophet or a righteous man, whether he verbalizes the request for help or not, is meant by this Holy Verse. It is also directed at those who invoke Angles and Jinns; Allah (the Exalted) has forbidden us from invoking them and showed us that they are unable to dispel harm from those who invoke them, neither can they direct it from one person to another such as changing its severity or any of its adjectives that is why He (the Exalted) said (nor can they deviate it). Thus each one who invokes a dead or absent prophet or righteous man or invokes the angles has in fact invoked someone who can not save him; someone who does not possess the ability to dispel or divert his worries.

This Holy Verse also includes the response to those who invoke righteous men and say «I donot join in partners with Allah (the Exalted) , I am not a polytheist; polytheism is worshipping idols.»

He said, «Allah's (the Exalted) saying, **«Behold! Ibrahim said to his father and his people «I do indeed clear myself of what ye worship (I worship) only Him who made me at the end of the Holy verse»** (43: 26-28) Ibn Kathir said, «Allah (the Exalted) says telling us about His (the Exalted) servant, Messenger, beloved, the leader of Hanafites, and the father of the prophets sent after him, to whom Quraish is related in origin and creed, that verily he cleared himself of his father and people because they worshipped idols, so he said, **«I do indeed clear myself of what ye worship, (I worship) only Him who made me and He will certainly guide me». And he left it as a word to endure among those who came after him, that they may turn back (to Allah).»** (43: 26-28) That is to say this term which is worshipping Allah (the Exalted). Alone without joining in partners in His (the Exalted) worship and with dismissing all other pagans; this term «There is no God but Allah,» was made by him an example to be followed by those children of him who were guided to the right path from among the progeny of Ibrahim (May Allah's peace be upon him). (That they may turn back) that is to say to the term «There is no God but Allah.»

Akrama, Mujahed, Al-Dahhaq, Qatadah, and As-Saddi and many others said concerning: (And he left it as a word to endure among those who came after him, that they, may turn back (to Allah) that this 'word» is «There is no God but Allah» and that among his progeny there are still people who say it and believe in it.

Ibn Jarir narrated after Qatadah (I indeed clear myself of what ye worship (I worship) Him who made me- that he said concerning the above mentioned Holy Verse that they used to say, «Allah is our Lord»; **«If thou ask them, who created them, the will certainly say, Allah»** (43: 87). He did not clear himself of his Lord. This was narrated by Abed ben Hamid, Ibn jarir and Ibn Al-Munthir also narrated after Qatadah concerning (And he left it as a word to endure among those who came after him) he said, «faithfulness and believing that Allah (the Exalted) is One; there are still some people among his progeny who worship Allah (the Exalted) and believe that he is One.»

I said: Thus it became clear that the meaning of «There is no God but Allah» is faithful believing that Allah (the Exalted) is One by worshipping Him (the Exalted) sincerely and clearing oneself of all that is not Him (the Exalted).

The writer said (He be the blessed and raised above) mentioned that this clearance and this loyalty is in the testification of «There is no God but Allah.»).

He said, «Concerning what Allah (the Exalted) has said, **«They take their priests and their anchorites to be their Lords in derogation of Allah» till the end of the Holy Verse** (9: 31) .

Priests are religious authorities and anchorites are human beings this Holy Verse was explained by Allah's Holy Messenger (May Allah's blessings and peace be upon him) to Adi ben Hatem on the following occasion.

82 - «Verily when he embraced Islam and came to the Holy Messenger (May Allah's blessings and peace be upon him) who in turn rehearsed this Holy Verse. He said, «I said that they did not worship them» He (May Allah's blessings and peace be upon him) said, «Yes, they proscribed for those people what is allowable and allowed what was proscribed and those people followed them; that act is worshipping them.» This Honorable Hadith was narrated by Ahmad, At-Tirmithi, Hasnah, Abed ben Hatem and Ibn Abi Hatim and At-Tibarani.

As-Saddi said: «They asked for other men's advice and rejected Allah's Holy Book and put it behind their backs. That's why He (the Exalted) said, **«Yet they were commanded to worship but one god; there is no God but He. Praise and glory to Him: «Far is He) from having the partners they associate (with Him).»** (9: 31). Thus verily that which is allowable is that which Allah (the Exalted) allowed; that which is proscribed [Haram] is that which Allah (the Exalted) proscribed; religion is what Allah (the Exalted) has legislated.

The above shows that this Holy Verse indicates that he who obeys other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) and turns away from following the Holy Koran and the Tradition [Honorable Hadith - Sunna] concerning what Allah (the Exalted) proscribed or proscribing what Allah (the Exalted) allowed, and obeyed that person in matters of sinful nature and continued to perform that which Allah (the Exalted) prohibited, then that person is considered to take a lord and diety other than Allah (the Exalted) and has associated with Allah (the Exalted); that contradicts monotheism which is Allah's religion indicated by the term of faithfulness (There is no God but Allah). For verily a diety is the worshipped and Allah (the Exalted) considered obeying them as worship and He (the Exalted) also called them Lords.

In that connection He (the Exalted) has said, **«Nor would he instruct you to take angels and prophets for Lords and Patrons.»** (3: 80); that is to say partners and associates of Allah (the Exalted) in worship, **«What! Would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?»** (3: 80) That is polytheism, thus every worshipped Lord and every obeyed and followed person in matter's different from what Allah (the Exalted) and His Holy Messenger have legislated then he, the obedient follower, took him as a worshipped Lord.

In that connection Allah (the Exalted) has said in the Holy Sura of An'am, **«If ye were to obey them, ye would indeed be Pagans»** (6: 14). This Holy Verse confirms to the interpretation and it resembles in meaning what Allah (the Exalted) has said, **«What! Have they partners (In God head), who have established for them some religion without the permission of Allah?»** (42: 21) and Allah (the Exalted) knows better.

The Sheikh of Islam said concerning the Holy verse, (They take their priests and their anchorites to be their lords in derogation of Allah), and those who took their priests and their anchorites to be their lords by obeying them in proscribing what Allah (the Exalted) has allowed and allowing what Allah (the Exalted) has proscribed are of two categories (the first) they verily realize that they have altered the religion of Allah (the Exalted) and they follow this alteration. and consequently believe that what Allah (the Exalted) has proscribed is allowable, or what Allah (the Exalted) has allowed is proscribed, following their leaders even though they realize that they (the leaders) have contradicted the religion of the messengers. That is disbelief and Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) considered that as polytheism, even though those people did not pray or prostrate to those leaders. Thus he who follows others in matters contradicting with religion while knowing that those matters contradict religion, and he who believes those leaders regardless of what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) say, such a person is considered a polytheist.

The second: It is the category of people whose faith in proscribing what Allah (the Exalted) has proscribed and allowing what Allah (the Exalted) has allowed is fixed, however, they have obeyed their leaders in wrong doing; as the Moslem performs wrong doing that he believes are sins; what applies to those people is that which applies to sinful people. It has been confirmed that the Holy Prophet (May Allah's blessings and peace be upon him) said:

83 - «Verily obedience is obedience in performing kindness.»

Then as far the person, who proscribes that which is allowed and allows what which is proscribed, is concerned, if he were a scholar having his indepedent opinion aiming at following and identifying with the messengers; however, reality and truth were not clear to him and he revered Allah (the Exalted) as much as he could; then this person is not blamed or reproached by Allah (the Exalted); rather He (the Exalted) rewards him for his independent opinion or interpretation through which he was most obedient to his Lord.

However, he who realizes that this person has committed a mistake in interpreting what the Holy Messenger (May Allah's blessings and peace be upon him) brought, then he followed him in his mistakes disregarding what the Holy Messenger (May Allah's blessings and peace be upon him) said, such «a person has a share of this polytheism that was cursed by Allah (the Exalted) especially if he added to this his own desires and supported them by hand and tongue while knowing that what he is doing contradicts the Holy Messenger (May Allah's blessings and peace be upon him). That is in fact polytheism and the one who performs it deserves punishment, that is why the savants have agreed that if one realizes the truth, then it is not allowable for him to follow others in matters that contradict it; rather, they conflicted over the permissibility of following others while one is capable of reasoning, even though he is unable to reveal the truth which he knows. It is as if one realizes that the religion of Islam is the truth while he is among and His Holy Verse, «**Yet there are men who take (for worship) others beside Allah, an equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah.** (2: 165).

Christians, thus if he performs whatever he was able to perform, he would not be blamed for whatever he was unable to perform. An-Najashi and others are very good examples.

In that connection Allah (the Exalted) has sent down Holy Verses, «**And there are, certainly among the people of the Book those who believe in Allah, in the revelation to you, and in the revelation to them.**» (3: 199) and He (the Exalted) has said, «**And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognise the truth ... till the end of the verse.**» (5: 86) and He (the Exalted) has said, «**Of the people of Moses there is a section who guide and do justice in the light of trutht**» (7: 159). However, if the follower of the interpreter or the one who has an independent opinion concerning a religious matter unable to realize the truth in full detail and he acts according to what others like him to act: Such as having one's own opinion concerning classical matters, such a person is not blamed in case he committed a mistake as the case with the Kibla [Taking the direction of Mecca at praying]. As for the person who copies another person who is less in rank than his counterpart just following his desires and he supports him by his hand and his tongue without realizing that he is right then that person is like the people of Pre-Islamic times and if the one followed were right his act is not righteous and even if the followed person was a sinner and a wrongdoer. It is as if one said his own opinion about the Holy Koran; if he gave the right opinion, then he would make a mistake [because no body should give such an opinion] and if he made a mistake, then he would have a place reserved for him in Hell-Fire. Such people are of the same category as those who refrain from paying Zakat. Verily when that person loves money, this love prevents him from loving Allah (the Exalted) and obeying Him (the Exalted) and he became a servant to that money; such includes minor polytheism and they are promised to be punished accordingly. Also the following Honorable Hadith says,

84 - «Verily little hypocrisy is polytheism». That is included in the texts that classify unbelief and polytheism many sins.

Abu Ja'far ben Jarir said concerning the meaning of the Holy verse, «**And do ye join equals with Him?**» (41: 9) that you join equals with the One who created that, and they are competent men whom you obey in wrong doing and disobey Allah (the Exalted)..

I said: This is the truth about many of those who are grave worshippers.

He said: And His (the Exalted) saying, **«Yet there are men who take (for worship others besides Allah, as equal (with Allah) they love them as they should love Allah... till the end of the Holy verse.»** (2: 165).

The authority Ibn Kathir (May Allah's Mercy be upon him)said, «Allah (the Exalted) mentioned the case of those who join partners with Him (the Exalted) in the present life and their end in the After life. Since they joined in partners with Allah (the Exalted) that is to say equals and counterparts whom they worship and love as they should love Allah (the Exalted) whom there is no God but Him; He (the Exalted) neither has an equal nor a counterpart nor a partner. In the two Saheehs after Abdullah ben Masoud (May Allah be pleased with him) who said: I said:

85 - «O Allah's Holy Messenger (May Allah's blessings and peace be upon him); which is the greatest sin? He (May Allah's blessings and peace be upon him) said, to join in equals with Allah (the Exalted) while He (the Exalted) is the One who created you.»

Also Allah (the Exalted) has said, **«But those of faith are overflowing in their love for Allah».** (2: 165) It is because of their love for Allah (the Exalted) and because of the perfection of their knowledge of Him (the Exalted), their revering to Him (the Exalted), their monotheism to Him (the Exalted). They do not join in partners with Him (the Exalted); rather they worship Him, Alone and depend on Him (the Exalted) and resort to Him in all their matters. Then He (the Exalted) warned the polytheists and those who did wrong to themselves by joining in partners with Allah (the Exalted). Thereupon Allah (the Exalted) has said in that connection, **«If only the unrighteous could see, behold, they would see the Penalty: that to Allah belongs all power»** (2: 165). Some people said that this Holy Verse means: If they saw or observed the torture, they would realize that Allah (the Exalted) possesses all power, that is to say all power and authority are His (the Exalted); He (the Exalted) has no partner; verily all things are under His (the Exalted) power and authority and that, **«Allah will strongly enforce the Penalty.»** (2: 165) as He (the Exalted) has said, **«For, that Day, His chastisement will be such as none (else can inflict, and His bonds will be such as none (other) can bind.»**

(89: 25-26). He (the Exalted) says: Had they known what they would suffer and what terrible thing would inflict them because of their polytheism and disbelief, they would have refrained from straying from the right path.

Then He (the Exalted) informed us about their rejection of their followers and clearing themselves. In that connection Allah (the Exalted) has said, «**Then would those who are to follow (them).**» (2: 166) that is to say, the angles whom they allegedly worshipped in the present life, cleared themselves of them; the angles would say, «**We free ourselves (from them) in Thy presence: We are not whom they worshipped.**» (28: 63) and they [The angles] would also say, «**They will say, «Glory to Thee! Our (ties) are with Thee - as Protector- not with them. Nay, but they worshipped the Jinns: most of them believed in them.**» (34: 41) Also the Jinns clear themselves from them and disavow worshipping them. In that connection Allah (the Exalted) has said, «**And who is more astray than one who invokes, besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call to (them)? And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!**» (46: 5-6). End of his speech.

Ibn Jarir narrated after Mujahid concerning the Holy Verse «they love them as they should love Allah». that is considered comparing Allah (the Exalted) with equals «But those of faith are overflowing in their love for Allah» from the unbelievers' love for their idols.

The writer (May Allah's Mercy be upon him) said: (And among those things that show the meaning of monotheism and the testification that there is no God but Allah: The Holy Sura of Al-Baqara and what was mentioned in it concerning the unbelievers; Allah (the Exalted) has said, «**Nor will there be a way for them out of the Fire».** (2: 167). He mentioned that they love those as they should love Allah (the Exalted) , this indicates that they love Allah (the Exalted) very much. Thus they did not embrace Islam; so what do you think about the one who loves those whom he considers as equal to Allah (the Exalted) while disregarding Allah (the Exalted), and that verily is considered unforgivable polytheism. In that connection Allah (the Exalted) has said, «**Nor will there be a way for them out of Fire.**» (2: 167) and, «**If only the unrighteous could see behold, they would see the Penalty».** (2: 165). The term unrighteous means in this context polytheism. He (the Exalted) also said, «**Those who believe and confuse not their beliefs with wrong».** (6:

82) as has been mentioned above.

Thus he who loves Allah (the Exalted) Alone and loved for His sake is considered sincere, while he who loves Him (the Exalted) and loves others with Him is considered a polytheist as Allah (the Exalted) has said, «**O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness; who has made the earth your couch, and the Heavens your canopy; and sent down rain from the Heavens; and bought forth there with fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).» (2: 21 - 22) He who resorts to other than Allah (the Exalted) Sheikh Al-Islam, Ibn Taymiyya said something with the following meaning: thus in order to have his needs fulfilled or worries dispelled; must be loving to him and his loving is essential.**

Thus the term of faith, «There is no God but Allah» rejects any type of polytheism whatsoever and confirms the fact that worship in all its phases and facets should be dedicated to Allah (the Exalted) Alone. It was mentioned before that verily, «A Diety is that which is worshipped and adored by the hearts through love as well as through other types of worship.» Thus «There is no God but Allah» rejected all types of worship and love dedicated to other than Allah (the Exalted) and limited them to Allah (the Exalted) Alone. Thus this is what the term of faith means, and there is no other alternative to learning its full meaning and, accepting it and working according to it both overtly and secretly and Allah (the Exalted) knows best.

The authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Thus unifying the beloved is materialized by not having numerous objects of that love, that is to say, numerous objects of love along with Allah (the Exalted) through worshipping him; unifying love is explained as follows: Verily he should not leave an atom of love in his heart without dedicating it to Him (the Exalted); such love even may be called passion or adoration -it aims at the welfare of the servant, his wellbeing, and his comfort; his heart would not become righteous or feel the ease and comfort unless he loves Allah (the Exalted) and His Holy Messenger (May Allah's peace be upon him) more than any one and that his love of all other things should follow his love of Allah (the Exalted), thus he should not love but Allah (the Exalted) , as was mentioned in the righteous Hadith.

86 - «There are three qualities.... till the end of the Hadith.» [An Honorable Hadith narrated by Al-Bukhary after Anas] loving Allah's Holy

It was mentioned in the Saheeh after the Holy Prophet (May Allah's blessings and peace be upon him), «He who said 'There is no God but Allah' and rejected all that is worshipped regardless of Allah (the Exalted), must be protected by Islam; it is forbidden to kill him or take his money and Allah (the Exalted) would reward him».

Messenger (May Allah's blessings and peace be upon him) is a part of loving Allah (the Exalted); loving other people is for Allah's sake then it is like loving Him and if it were for the sake of other than Allah (the Exalted) , then it would decrease from the love of Allah (the Exalted) and weaken it; one believes such love if the lover hated the most hateful issues by his beloved and that is disbelief, like one hates to be thrown into Fire or like something more severe; this is absolutely the greatest type of love since Man does not love anything more than he loves himself or his life. Thus if loving Allah (the Exalted) precedes his love for himself such that if he were given the choice to choose between disbelief and being thrown into Fire, he would chose to be thrown into Fire and to reject disbelief. Such love transcends that love of the passionate lovers; rather, such love is unequalled. Also he who is loved is not equalled. Also this kind of love necessitates preceding the beloved to one's soul, money and child. It also necessitates total humbleness and submission as well as obedience and eulogizing and following the beloved both secretly and overtly. Such a love does not have an equal in the love of a creature no matter who that creature was.

That is why he who joins partners in Allah's (the Exalted) worship in this type of special love is committing unforgivable polytheism. In that connection Allah (May the be Exalted) has said, **«Yet there are men who take (for whorship) others besides Allah, as equal (with Allah): they love them as they should love Allah. But those of faith are overflowing in their love for Allah.»** (2: 165). Verily and truthfully this Holy Verse means: Those who believe in Allah (the Exalted) love Him (the Exalted) more than those who love others than Him (the Exalted). As was mentioned before, loving Allah (the Exalted) by servants can not be matched by the loving of a creature, also their beloved [(the Exalted)] cannot be equalled. And every harm that takes place when one loves another is considered comfort and easy in loving him. Moreover, he who uses as examples of his love those who are used by the creature who loves his Creator such as maintaining close relationships, seperation, prejudice without any reason and the like from which Allah is Exalted; such a person commits the ugliest mistake and he himself deserves to be deserted and hated.

(It was mentioned in the Saheeh after the Holy Prophet (May Allah's blessings and peace be upon him),

87 - «Who said «There is no God but Allah» and rejects every other thing worshipped regardless of Allah (the Exalted) must be protected by Islam; it is forbidden to kill him or take his money and Allah (the Exalted) may reward him.» Saying in the Saheeh: That is Moslim's Saheeh after Abi Malek Al-Ashja'i after his father from the Holy Prophet (May Allah's blessings and peace be upon him).

Abi Malek's name is Sa'd ben Tarek; he is from Kufa and is reliable. He died on the 140 A.H. His father was Tarek ben Ash-yam the son of Mas'oud Al-Ashai'. He is one of the Holy Prophet's Companions and narrated many Honorable Hadiths. Muslim said: It is not known that he had other sons. Also in Imam Ahmad's Musnad it was narrated after Abi Malek that he heard the Holy Prophet (May Allah's blessings and peace be upon him) saying to people, «He who believes that Allah (the Exalted) is One and rejects all that is worshipped regardless of Allah (the Exalted) , is protected by Islam; it is forbidden to kill him or to take his money and Allah (the Exalted) may reward him.» It was also narrated by Imam Ahmad after Yazid ben Haroun. He said: We were told by Abi Malek Al-Ashjai' after his father. Also Ahmad narrated the same Honorable Hadith after Abdullah ben Idriss. He said, I heard Abi Malek saying: I told my father.... till the end of the Honorable Hadith.

His saying: (He who says there is no God but Allah and rejects all that is worshipped regardless of Allah (the Exalted)) let it be known that the Holy Prophet (May Allah's blessings and peace be upon him) connected forbidding killing the Muslim and taking his money in this Honorable Hadith as to two conditions.

The first is saying «There is no God but Allah» with full awareness of its denotations and connotations as he was bound in saying it by things that were mentioned before.

The second: Rejecting all that is worshipped regardless of Allah (the Exalted) , thus mere verbalizing the term without understanding its meaning and binding oneself to it is not enough; rather, one has no alternative to it.

I said: This Honorable Hadith also includes the meaning, «**Whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah hearth and knoweth all things.**» (2: 256).

The writer (May Allah's Mercy be upon him) said, (That is among the most significant things that shows the meaning of there is no God but Allah (the Exalted), he (May Allah's blessings and peace be upon him)did not consider verbalizing it enough to protect the life and money of a Muslim; rather, it is not enough even to know its meaning and to verbalize it; nor is it enough to aknowledge that; moreover it is not enough to invoke only Allah (the Exalted) rather, his life and money are not protected by Islam unless he adds to that rejecting of all that is worshipped regardless of Allah (the Exalted) ; thus if he hesitates or becomes suspicious, then his like and money cannot be protected by Islam and thus it would not be prohibited to kill him or to take his money. O! What an exalted issue this is! O! What clear rhetoric and convincing evidence for the disputer.)

I said: And that is the condition for saying: «There is no God but Allah». Thus it is not proper to say it without this mentioned by the writer for saying: «There is no God but Allah». Thus it is not proper to say it without this mentioned by the writer (May Allah's Mercy be upon him) in the original text. Allah (the Exalted) has said, **«And fight them on until there is not more tumult or oppression and there prevail justice and faith in Allah altogether and everywhere.»** (8: 39) and He (the Exalted) has also said, **«Then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them».** (9: 5) He (the Exalted) commanded us to fight them till they repent and clear themselves from polytheism and become faithful to Allah (the Exalted), perform the required prayers, and pay Zakat and in case they refuse to perform all that or part of it then they are fought.

It was narrated in Muslim's Saheeh after Abi Huraira,

88 - «I was commanded to fight people till they testify that there is no God but Allah (the Exalted), and believe in Me and what I have given to them; if they did that, then I declare that their lives and their money would be protected by Islam or be paid for and Allah (the Exalted) would reward them.» In the two Saheehs it was mentioned after Ibn Omar from Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,.

89 - «I was commanded to fight people till they testify that there is no God but Allah (the Exalted) and that verily Muhammad (May Allah's blessings and peace be upon him) is Allah's Holy Messenger, perform the five

The explanation of this interpretation is found in the chapters to follow.

However it includes the most significant issues which is the interpretation of the testimony and making it clear.

One of which is the Holy Sura of Isra' in which He (the Exalted) made clear the reply to the polytheists who call on the righteous, thus it includes that this is major polytheism.

Also in the Sura of Bara' He (the Exalted) showed that the people of the book took as Lords their monks regardless of Allah; He (the Exalted) also showed that they were only commanded to worship one God even though this Holy Sura was unequivocable, includes the meaning that we should obey the religious authorities in wrong doing but not invoking them.

---

prayers and pay the Zakat. Thus if they did so, then their lives and money are protected by Islam otherwise, they should be paid for and Allah (the Exalted) would reward them.» These two Honorable Hadiths explain the two chapters [Aya] namely the Holy Aya of Anfal and the Holy Aya of Bara'. Moreover, all religious authorities agree unanimously that any one who says «There is no God but Allah» without believing its meaning or working according to it, should be fought till he works according to what it says.

Abu Suleiman Al-Khatabi (May Allah's Mercy be upon him) said concerning the Holy Prophet's (May Allah's blessings and peace be upon him) saying I was commanded to fight people till they say, «There is no God but Allah». It is known that people who are meant in this Honorable Hadith are the Pagans not those who have a Holy Book because these people say, «There is no God but Allah»; the Pagans are fought till they are killed or they believe in Allah (the Exalted).

The Judge Ibn Ayyad said: Protecting the life and belongings of the one who says «There is no God but Allah» is an expression telling us that when one becomes faithful to Allah (the Exalted) , Allah would respond and protect him, and that verily those who are meant by this Honorable Hadith are the Pagans and the polytheist Arabs; however, as far as others who are monotheists are concerned, it is not enough for him to rehearse «There is no God but Allah» if his life and money are to be protected by Islam if he were saying it while he is an unbeliever.

An-Nawawi said: Believing in what the Holy Messenger (May Allah's blessings and peace be upon him) came with is inevitable, as was narrated, «And they believe in me and in what I brought.»

Sheikh Al-Islam said: When he was asked about fighting the Tatars;

Some of it: What Al-Khalil (May Allah's Peace be upon Him)told the unbelievers **(I do indeed clear myself of what ye worship: (I worship) only Him who made me, and He will certainly guide me).** (43: 26). Thus he set aside all other worshipped objects but his Lord, and He (the Exalted) mentioned that this clearance and this loyalty constitutes the interpretation of the term «There is no God but Allah» thus He (the Exalted) continued, **(And he left it as a Word to endure among those who came after him, that they may turn back (to Allah))** (43: 28).

Also one of them: The Holy Sura of Baqara [The Cow] in which He (the Exalted) said something concerning the unbelievers, **(Nor will there be a way for them out of the Fire)** (2: 167) He (the Exalted) mentioned that they love their idols as they should love Allah (the Exalted) thus He (the Exalted) showed that they love Allah (the Exalted) very much, without this love they will not become Moslims. Thus how about the person who loved his idol more than he loved Allah (the Exalted)? How about the person who loved the idol only, regardless of Allah (the Exalted)?.

---

each group of people who refuse to confirm with the laws of Islam should be fought till they confirm with those laws even though they might have verbalized the term of the two testifications and confirmed with some rather than all the laws of Islam. This is similar to what Abu Bakr and the Companions (May Allah's Mercy be upon them) did when they fought those who refused to pay Zakat. All the savants agreed on that. He said: Any group of people who refuse to perform some required prayers or to fast or to visit the Holy places the [performing Hajj rituals] or did not observe nor killing other believers or taking their belongings without paying for them or did not refrain from drinking alcoholic beverages or gambling, or refuse to participate in the Holy struggle against the unbelievers or reject any other religious duty which absolutely no one is excused to quit or ignore and become an unbeliever. Verily this rejecting group of people should be fought even though they acknowledge it; as far as I am concerned I haven't heard as yet that the savants have conflicted about such a matter. He said that according to religious authorities those people are not wrong-doers only; rather, they are dissenters [kharijites].

His saying: (Allah may reward him) that is Allah (the Exalted) is the One who is going to reward the person who verbalizes this term [There is no God but Allah]; thus if he were truthful, Allah (the Exalted) would reward him by admitting him into the Garden; if he were a hypocrite, Allah (the Exalted) would severely torture him. As to the present life, one should severely torture him, judge by what can be observed, thus he who believes in

One of it also, what he (May Allah's blessings and peace be upon him) said: «He who says there is no God but Allah» and rejects all that they worship regardless of Allah, then his life and belongings are protected by Islam and it is prohibited to kill him or take his money [without paying], and Allah (the Exalted) would reward him». That is among the greatest things that show the meaning of «There is no God but Allah» He (May Allah's blessings and peace be upon him) verily did not consider just verbalizing it protection of his life and belongings; even not knowing its meaning or even acknowledging it; rather, nor if he invokes only Allah (the Exalted) without joining in partners in worship; his life and belongings become protected only if in addition to that he rejects all that is worshipped regardless of Allah (the Exalted). Thus if he becomes suspicious or if he hesitates, then his life and belongings cannot be protected by Islam.

O what a great and exalted issue, O what a clear rhetoric and what a conclusive evidence for the disputer.

---

monotheism and does not perform what contradicts it while at the same time he adheres to the laws of religion, should not be persecuted.

I said: This Honorable Hadith also shows that man might say «There is no God but Allah» and does not reject what they worship regardless of Allah (the Exalted), and he did not do what protects his life and belongings as was shown by the Holy Suras and Honorable Hadiths.

His saying: (This interpretation is explained in the coming chapters) I said: Also the chapters that come after it, explain monotheism and clarify the meaning of «There is no God but Allah». It also shows many things that are considered minor and major polytheism the thing that leads to much exaggeration. Through learning about minor polytheism one learns about major polytheism that rejects monotheism; as for minor polytheism, it contradicts the perfection of monotheism, Thus the person who avoids it is a true monotheist. Also through learning about means of polytheism are prohibited, become clear, thus avoiding all that requires monotheism and faithfulness, even it necessitates it and considers it essential. It also includes evidence on monotheism such as confirming the qualities of Allah (the Exalted) and exalting the Lord from whatever is not appropriate for Him (the Exalted). All that through which Allah (the Exalted) is known, such as attributes of his perfection, evidence on His Divinity. All this show that He (the Exalted) is the only object of worship and that verily worship can not be but for Him (the Exalted); that is monotheism and the meaning of the term «There is no God but Allah».

Chapter

(It is polytheism to wear a ring or a thread or other similar objects in order to remove affliction or to drive away distress).

Allah (the Exalted) has said, «**Say, 'See ye then? The things that ye invoke besides Allah, -can they, if Allah wills some Penalty for me, remove His penalty? -Or if He wills some Grace for me, can they keep back His Grace?' Say, 'Sufficient is Allah for me! In Him trust those who put their trust.**» (39: 38).

Chapter

His saying: (It is polytheism to wear a ring or a thread or other similar objects in order to remove affliction or to drive away distress.) Remove it means to dispel it after it has happened or occurred and to drive it away means to prevent it from happening.

He said: Allah (the Exalted) has said, «**Say, «See ye then? The things that ye invoke besides Allah, -can they, if Allah wills some Penalty for me, remove his penalty? -Or if He wills some Grace for me, can they keep back his Grace?» Say? Sufficient is Allah for me! In him trust those who put their trust.**» (39: 38).

Ibn Kathir said: That is you can do nothing (say, «sufficient is Allah for me» that is Allah (the Exalted) responds to those who depend on Him (the Exalted). (In Him trust those who put their trust) as Hud (May Allah's Mercy be upon him) said when his people said, «**We say nothing but that (perhaps) some of our gods may have seized thee with imbecility.**» **He said,** «**I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him, other gods as partners! So scheme (your worst) against me, all of you, and give me no respite. I put my trust in Allah my Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.**» (11: 54-56). Mukatil said about

It was narrated by Imran ben Housein (May Allah be pleased with him) that, «Verily the Holy Prophet (May Allah's blessings and peace be upon him) saw a man in whose hand there was a brassring, so he (May Allah's blessings and peace be upon him) asked, «What for, do you wear this ring?» The man answered, «I wear it protecting myself against weakness'. He (May Allah's blessings and peace be upon him) said, 'Remove it because it only increases your weakness and if you dy wearing it, you would never succeed [that is be admitted into the Garden]» This Honorable Hadith was narrated by Ahmad with satisfactory support.

---

the meaning of this Holy Verse, «The Holy prophet (May Allah's blessings and peace be upon him) asked them and they did not respond because they did not believe in them. [strings and rings].

Rather they used to consider those things as means and intercessors as to Allah (the Exalted), not as things that remove harm or respond to the person in distress because they knew that that belonged to Allah (the Exalted) Alone. In that connection Allah (the Exalted) has said, **«And moreover, when ye are touched by distress, unto Him ye cry with groans; yet when He removes the distress from you, behold! Some of you turn to other gods to join with their Lord-»** (16: 53).

I said: This Holy Verse as well as similar Holy Verses prevents the heart from becoming attached to other than Allah (the Exalted) in order to bring forth benefaction or to dispel distress and joining in partners. Moreover this Holy Verse shows that Allah (the Exalted) has labeled the people of polytheism by invoking other than Allah (the Exalted) and resorting to other than Him while monotheism is against that and that is invoking only Allah (the Exalted), resorting only to Him (the Exalted), depending only on Him (the Exalted), and this applies to all sorts of worship which are not right even if a very small part of it was dedicated to other than Allah (the Exalted). This was shown in the Holy Koran and the Honorable Hadith as well as consensus of Moslem legal scholars who came before and leaders of Islam as was mentioned before.

He said: (And it was narrated by Imran ben Housein that verily the Holy Prophet (May Allah's blessings and peace be upon him) saw a man in whose hand there was a brass ring. He (May Allah's blessings and peace be upon him) asked, «What for do you wear this?» The man answered, «I wear it against weakness.» He (May Allah's blessings and peace be upon him) said, «Remove it because it only increases your weakness and if you die wearing it, you would never succeed [That is, be admitted into the Garden].» This Honorable Hadith was narrated by Ahmad with satisfactory support).

Imam Ahmad said: Khalaf ben Al-Waleed told us that Al-Mubarak said after Al-Hasan who said that Imran ben Housein told him «Verily the Holy Prophet (May Allah's blessings and peace be upon him) saw on a man's wrist a ring-he said I saw it made from brass- he (May Allah's blessings and peace be upon him) said: Woe unto you what's this? He answered, «I wear it against weakness». He (May Allah's blessings and peace be upon him) told him. It only increases your weakness. Throw it, because if you die wearing it, you would never succeed [into entering the Garden]» This Honorable Hadith was narrated by Ibn Hibban in his Saheeh, he said,

90- «If you die, then you would be assigned to it.» And he said: That Honorable Hadith is truthfully supported. Also it was acknowledged by Ath-Thahabi. Al-Hakem said, «Our Sheikhs have frequently said that Al-Hasan heard it from Imran. What he said about support «I was told by Imran» shows this.

His saying: (After Imran ben Housein) that is Ibn Obeid ben Khalaf Al-Khouzai'; Abu Noujayd Misghar. He was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and the son of a Companion. He embraced Islam in the year of [the battle] of Khaibar and died in the year 52 A.H. in the city of Busra.

His saying: (He saw a man) in Al-Hakem's narration [I entered in the presence of Allah's Holy Messenger (May Allah's blessings and peace be upon him) while I was wearing a brass ring around my wrist. He (May Allah's blessings and peace be upon him) said, what is this?.... till the end of the Honorable Hadith. That which is ambiguous in Ahmad's narration is saying that Imran was the one who narrated the Honorable Hadith.

His saying: (I wear it against weakness) Abu As-S'adat said: This is a weakness caused by a certain vein, artery, or ligament, so people used to wear a charm against it. It was also said that this weakness is itself a disease of the upper arm, it afflicted only men. Verily he (May Allah's blessings and peace be upon him) had forbidden him from wearing it because he wore it thinking that it would stop the pain.

His saying: (Remove it because it only increases your weakness) removing means pulling by force, and he informed the man that it would not benefit him; rather, it would harm him and increase his weakness. Also this applies to every matter that he (May Allah's blessings and peace be upon him) prohibited people from performing since they do not benefit and most often even it had little benefit, its harm would be greater.

His saying: (If you die wearing it, you would never succeed [in entering the Garden]) because wearing it is in fact polytheism while success is winning and happiness [In the present life as well as in the After life].

The writer (May Allah's Mercy be upon him) said (This Honorable Hadith supports what the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) said: That verily minor polytheism is the most significant among major sins and it cannot be excused due to ignorance of the performer. It also shows that disapproval can be by being rough with the performer).

His saying: (It was narrated by Ahmad with satifactory support). He is Imam Ahmad ben Muhammad ben Hanbal the righteous and just religious authority and Imam Abu Abdullah Ath-Thahabi, the Imam of his time and the most learned among the people of his times in matters of religious legislation and Honorable Hadith and the most pious among them. Some of the people of Sunna say about him: He was most patient in the present life; and in the past no one resembled him; the pleasures of life approached him yet he rejected them. His mother conceived of him in Marou then left for Baghdad where he was born in the year 164 A.H. during Rabi' the first. He started his education in the year Malek died, that is to say in the year 79 A.H. He learned after Hasheem and Jarir ben Abdul Hamid and Muhammed ben Idriss Ash-Shafi' and many others that can not be counted here.

He got his education in Mecca, Busra, Kufa, Baghdad, Al-Yeman and other places in various countries. His sons Saleh and Abdullah narrated after him as well as Al-Bukhary, Muslim, Abu Dawud, Othman ben Sai'd Al-Dirami and Abu Al-Kassem Al-Baghawi who is the last to say something about him and among his sheikhs who narrated after him are Abdur-Rahman ben Mahdi and Al-Aswad ben Amer; among his companions are Ali ben Al-Madni and Yahya ben Mou'in Al-Bukhary said: Ahmad got sick for two nights in Rabi' the first and died on the twelfth of the same month. Hanbal said: He died on a Friday in Rabi' the first in the year 241 A.H. at the age of 77. His son Abdullah and Al-Fadl ben Ziyad said: He died on the twelfth of Rabi' the second, may Allah's Mercy be upon him.

And after Oukba ben Amer it was narrated that the Holy Prophet said, «He who wore an amulet Allah (the Exalted) would not let him realize his goal; he who wore a cowry, Allah (the Exalted) would not let him without penalty». And in another narration «He who wears an amulet commits polytheism».

And Ibn Abi Hatem narrated after Houtheifa, «He (May Allah's blessings and peace be upon him) saw a man around whose hand there was a thread worn against fever so he (May Allah's blessings and peace be upon him) cut it.

His saying: (And after Oukba ben Amer).

91 - «He who wore an amulet Allah (the Exalted) would not let him realize his goal; he who wore a cowry, Allah (the Exalted) would not let him without penalty.» And in another narration,

92 - «He who wears an amulet is a polytheist»). The first Honorable Hadith was narrated by Imam Ahmad as was mentioned by the writer, also it was narrated by Abu Ya'la and Al-Hakem. He said, «It is a truthful and supported by the honorable Hadith» This was confirmed by Ath-Thahabi.

His saying: (And in another narration) that is to say in another Honorable Hadith narrated by Ahmad, he said, «We were told by Abdul-Samad ben Abdel Warith that Abdul-Aziz ben Muslim told them that Yazid ben Abi Mansour narrated after Dojayn Al-Hajari after Oukba ben Amer Al-Jahni that «Verily a group of people came to the Holy Messenger (May Allah's blessings and peace be upon him) and he (May Allah's blessings and peace be upon him) inducted nine of them to Islam and refused one of them. They said: «O Allah's Holy Messenger, you admitted nine and rejected this one?» He (May Allah's blessings and peace be upon him) said: He is wearing an amulet. He (May Allah's blessings and peace be upon him) inserted his hand and snapped it; then he (May Allah's blessings and peace be upon him) admitted him into Islam and said: «He who wears an amulet is a polytheist». This was narrated by Al-Hakem and others who are trustworthy and reliable narrators.

His saying: (After Oukba ben Amer) who is a famous Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and a virtuous religious legislator; he was assigned to rule Egypt for three years during Mou'awiya's time. He died when he was about sixty years old.

His saying: (He who wears an amulet) and is heartily attached to it for anticipating benefaction or dispelling evil. Al-Munthiri said: It used to be a

And he (May Allah's blessings and peace be upon him) rehearsed what Allah (the Exalted) has said, **«And most of them believe not in Allah without associating (others as partners) with Him!»** (12: 106).

This Honorable Hadith includes many issues:

The first: Being rough with those who wear rings, threads or similar things worn for the same purposes.

The second: Verily even if no companion of the Holy prophet (May Allah's blessings and peace be upon him) died while wearing them, he would not succeed [in entering the Garden]. It includes the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) that minor polytheism is the most significant among major sins.

The third: This behavior cannot be excused by ignorance.

The fourth: These amulets [Threads, rings and beads] do not benefit in the present life; rather, they harm. He (May Allah's blessings and peace be upon him) said, «It increases your weakness».

---

bead which they wore and they thought that it dispelled affliction; that is mere delusion and mere ignorance since nobody can protect from evil or dispel evil but Allah (the Exalted).

Abu As-Saadat said: Amulets are beads that Arabs used to give their children to wear to protect them from the evil eye, as they claimed; when Islam came these practices were stopped and prevented.

His saying: (Allah (the Exalted) would not let him realize his goal) this is cursing him.

His saying; (Whoever were a cowry,) he said in the Musnad of Furdows: It is something that comes out of the sea, it looks like shells and they used to wear to protect themselves of the evil eye.

His saying; (Allah (the Exalted) would not let him without punishment). It is to say Allah (the Exalted) would never let him feel tranquil or relaxed. Abu As-Saadat said that this is cursing him.

His saying: (And in another narration: He who wore an amulet has in fact committed polytheism) Abu As-Saadat said: He (May Allah's blessings and peace be upon him) considered it polytheism because they wanted to dispel or change predestined fates and they asked to remove harm from others than Allah (the Exalted) who in the first place had sent it.

The writer (May Allah's Mercy be upon him) said (And Ibn Abi Hatem

The fifth: Rejection [of such practices] by being rough with the one who performs these practices.

The sixth: Declaring that any one who wears an amulet [or something similar] would be assigned to him. [To help him on the Day of Judgment].

---

said after Houthaifa) that he (May Allah's blessings and peace be upon him) saw a man around whose hand there was a thread worn against fever, so he (May Allah's blessings and peace be upon him) cut it and rehearsed what Allah (the Exalted) has said, **«And most of them believe not in Allah without associating (others as partners) with Him!»** (12: 106).

Ibn Abi Hatem said: Muhammad ben Al-Husein ben Ibrahim ben Ashkab told us that Younis ben Muhammad told him that Hammad ben Salma narrated after Assem Al-Ahwal after Ourwa that, «Houthaifa visited a sick person and noticed that he was wearing a thread around his arm so he either snatched it or removed it. Then he said: **(And most of them believe not in Allah without associating (others as partners) with Him!)»** (12: 106).

And Ibn Abi Hatem is Imam Muhammad Abdur-Rahman ben Abi Hatem Muhammad ben Idriss Ar-Razi At-Tamimi Al-Hanthali Al-Hafeth, the writer of «Aj-Jourh», «at-Taadil), «At-Tafsir» and many others. He died in the year 327 A.H.

Houthaifa is Al-Yaman's son. His name is: Housseil Al-Absi, the ally of Al-Ansar. He was an honorable Companion of the Holy Prophet (May Allah's blessings and peace be upon him) and he was called the keeper of the secret. His father was a Companion of the Holy Prophet (May Allah's blessings and peace be upon him) as well. Houthaifa died during the year 36 A.H. of the Caliphates of Ali ben Abi Taleb.

His saying: (He (May Allah's blessings and peace be upon him) saw a man around whose hand there was a thread worn against fever) that is as a protection from fever. Ignorant people used to wear amulets or threads and the like in order to dispel fever. And Waki' narrated after Houthaifa [Verily he (May Allah's blessings and peace be upon him) went to visit a sick man, he (May Allah's blessings and peace be upon him) touched his arm and discovered that there was a thread so he (May Allah's blessings and peace be upon him) said, «What is this?» The man said, «Something I was given to wear as an amulet». He (May Allah's blessings and peace be upon him) cut it and said, «If you died while wearing it, I would not pray for you.» This shows that such belief is rejected and denied even though it was a cause, the

The seventh: Declaring that any one who wears an amulet in fact is a polytheist.

The eighth: Verily wearing threads against fever is also polytheism.

The ninth: Houtheifa rehearsing the Holy Verse as an evidence that the companions take the Holy Verses as evidence about major polytheism as Ibn Abbas mentioned about the Holy Sura of Baqara.

The tenth: That verily wearing cowries is also polytheism.

The eleventh: Cursing he who wears an amulet because Allah (the Exalted) would curse him.

---

only causes allowed are those allowed by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) while not depending completely on them. As for amulets, threads, incantations, charms and the like that ignorant people wear, all those constitute polytheism and should be rejected and removed both verbally and practically, even though who is wearing them did not agree.

His saying: And he rehearsed what Allah (the Exalted) has said: **(And most of them believe not in Allah without associating (others as partners) with Him!»** (12: 106) Houthaifa (May Allah be pleased with him) concluded: That this constitutes polytheism. It shows the correctness of deducing minor polytheism from what Allah (the Exalted) has sert concerning major polytheism, because the Holy Verse encompasses it and lables it polytheism. The meaning of this Holy Verse was mentioned earlier after Ibn Abbas and others by Sheikh Al-Islam and others. And Allah (the Exalted) knows best. In these written documents about the companions of the Holy Prophet what reveals the perfection of their knowledge concerning monotheism and all that contradicts it or makes it imperfect.

Chapter: What was mentioned about Incantations and Amulets

In the Saheeh after Abi Basheer Al-Ansari (May Allah be pleased with him), «Verily he accompanied Allah's Holy Messenger (May Allah's blessings and peace be upon him) in some of his travels' he (May Allah's blessings and peace be upon him) sent a messenger telling people to remove from every riding animal's neck all amulets or threads».

Chapter

His saying: (Chapter on what was mentioned about incantations and amulets).

That is to say what was mentioned concerning forbidding them and what those who came before said about them.

His saying: (It was narrated in the Saheeh after Abi Basheer Al-Ansari.

93- «Verily he accompanied Allah's Holy Messenger (May Allah's blessings and peace be upon him) in some of his travels; he (May Allah's blessings and peace be upon him) sent a messenger telling people to remove from every riding animal's neck all amulets or threads.») This Honorable Hadith was mentioned in the two Saheehs.

His saying: (After Abi Basheer): It was said that his name was Kais ben Oubeid. Ibn Abdul Barr said: We do not know any name for this man; however, he is a famous Companion of the Holy Messenger (May Allah's blessings and peace be upon him). He fought with him (May Allah's blessings and peace be upon him) the battle of Khandaq and died after the age of sixty. It was said by some authorities that he lived over hundered years of age.

His saying: (In some of his (May Allah's blessings and peace be upon

It was also narrated after Ibn Masoud that he said, «I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, 'Verily incantations, amulets are of polytheism,. This was narrated by Ahmad and Abu Dawud.

---

him) travels). Al-Hafeth said:

His saying: (So he sent a messenger) who is Zaid ben Haritha. This was narrated by Al-Hareth ben Abi Ousama in his Musnad. This was told by Al-Hafeth.

His saying: (To remove all) amulets or threads, since the people of Pre-Islamic time used to put worn out bow threads around their riding animal's neck thinking that this would dispel evil eye.

His saying: (From every riding animal's neck all amulets or threads) means: Verily the narrator suspected whether his Sheikh said thread or absolutely any amulet without any specification? Malek's narration supports the first; he was asked about amulets and he said, «I never heard that it is hated but if it were a thread.».

Al-Baghawi said in his «Sharh As-Sunna» [Interpretation of the Honorable Hadith], «He (May Allah's blessings and peace be upon him) commanded people to cut all amulets worn against evil eye. They used to tie threads and amulets along with incantations and informed them that they do not alter or repel what Allah (the Exalted) has predestined.

Abu Obeid said: They used to adorn camels with bow threads against evil eye. Thus the Holy Prophet (May Allah's blessings and peace be upon him) ordered to remove them, telling them that those bow threads do not repel or alter anything. The same thing was narrated by Ibn Al-Jouzi and others.

Al-Hafeth said, and he was supported by Oukba ben Amer's who narrated the Honorable Hadith which says:

94 - «He who wears an amulet Allah (the Exalted) will never let his goal materialize». This was narrated by Abu Dawud. Amulets are worn pendants worn against evil eye and similar things.

The writer said (It was narrated after Ibn Masoud, I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily incantations and amulets are polytheism». This was narrated by Ahmad and Abu Dawud).

It also includes a story, Abu Dawud said: After Zeinab Abdullah ben Masoud's wife: «Verily Abdullah saw a thread around my neck. Thereupon

Amulets are things put on children against evil eye, but if that which is worn is from the Holy Koran.

---

he said: What is this?» I said: «A thread that I wear as an incantation». She said: He took it, cut it then said: You the clan of Abdullah are not polytheists and you should not become polytheists, I heard the Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily incantations and amulets are polytheism.» I said: «My eye was infected and was discharging and I used to see a Jewish person for treatment; when he used to charm it, pain used to recede. Abdullah said: That is the deed of Shaitan, he used to prick it. It is enough to say as Allah's Holy Messenger (May Allah's blessings and peace be upon him) used to say;

95- «Dispel distress, O People's Lord, cure, you are the Healer there is no cure but Yours, a cure that does not leave illness.» That was narrated by Ibn Maja and Ibn Hibban and Al-Hakem and it is said that this Honorable Hadith is truthful and confirmed by Ath-Thahabi.

His saying: (Verily incantations) the writer said: (These are the ones called charms, and that which is free from polytheism is allowable, since Allah's Holy Messenger (May Allah's blessings and peace be upon him) allowed it against evil eye and fever. He indicates that charms characterized as polytheism are those in which they ask the help of other than Allah (the Exalted); however, if in those charms only the attributes and names of Allah (the Exalted) were mentioned. Or His Holy Verses or Suras or that which is copied after the Holy Prophet (May Allah's blessings and peace be upon him), then this is allowable and even desirable.

His saying: (Allah's Holy Messenger allowed it against evil eye and fever) as was mentioned in the Chapter or he who accomplishes unification [Believes that Allah (the Exalted) is One]. In the same way he (May Allah's blessings and peace be upon him) allowed incantations and other means as was mentioned in Muslim's Saheeh after Awf ben Malek who said, «In Pre-Islamic times we used to use charms; we said, O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what do you think about that? He said,

96 - «Let me see your amulets, there is no harm to wear them if they do not constitute or lead to polytheism.» The chapter includes many other Honorable Hadiths.

Al-Khatabi said, «He (May Allah's blessings and peace be upon him) used amulets and gave amulets to people and he (May Allah's blessings and peace be upon him) ordered people to practise charm and he (May Allah's

Some of those who came before considered it allowable while others did not consider it allowable and considered it forbidden, among them is Ibn Masoud (May Allah be pleased with him).

Amulets are those called charms and that which is free from polytheism is allowable since Allah's Holy Messenger (May Allah's blessings and peace be upon him) allowed it against evil eye and fever...

---

blessings and peace be upon him) allowed it. Thus if they were from the Holy Koran and from Allah's (the Exalted) beautiful names and attributes, then they are allowable or recommended; but preventing and hating them was because those charms used in languages other than the Arabic language because they might be disbelief or something which if verbalized would lead one into polytheism.

I said: Examples about that would be those in Pre-Islamic times who used to practise it and those who used to think that it dispelled evil belief that those evils or diseases were because of the Jinns or their supporters. Al-Khatabi mentioned something similar.

Sheikh Al-Islam said: You cannot use an unknown name as charm or incantations besides not being allowed to invoke it, even though one might know its meaning being hateful in Islam to invoke using languages other than the Arabic. As for taking non-Arabic terms as slogans, this practice is not among the practices of Islam.

As-Siyouti said: All savants unanimously agreed that enchanting is allowable only when three conditions are simultaneously satisfied: Verily it should be written by using Allah's (the Exalted) terms, names or attributes; it should be written in comprehensible Arabic terms; it should be believed that an amulet per se does not have any effect unless Allah (the Exalted) wills and predestines.

His saying: (Amulets are things put on children against evil eye). Al-Khilkhâli said: Amulets are worn around the necks of boys such as beads and bones against evil eye, and that is forbidden; it is not allowable because no one can alter or remove affliction but Allah (the Exalted) and removing harm cannot be but by Allah's beautiful names and attributes.

The writer said: (But if that which is worn is from the Holy Koran, some of those who came before, considered it allowable while others did not consider it allowable and considered it forbidden, among them is Ibn Masoud.

... and is something made by them and they claim that it makes a woman more lovable to her husband and the husband more lovable to his wife.

Let it be known that verily the savants among the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) and the followers who came after them disputed ever whether wearing amulets written from the Holy Koran and Allah's (the Exalted) beautiful names and attributes, were allowable or not. Thereupon one group said and believed that it is allowable, and this is what Abdullah ben Amr ben Al-As believed in and said with and this is what was narrated after Ai'sha. Also this was told and believed by Abu Jaafar Al-Baker and Ahmad in one of the narrations. They told the Honorable Hadith about amulets that carry within it polytheism.

Another group of people said that it is not allowable; Ibn Masoud believed in that and said with it. This is what Houtheifa, Oukba ben Amer and Ibn Oukeim said as well as a group of followers; among them are Ibn Masoud and Ahmad in one of the narrations chosen by many of his Companions and which was authoritatively decided by those who came after and they used this Honorable Hadith and its interpretation as a proof.

I said: That is which is right due to three facets that appear to the one who contemplates: The first, forbidden is generalized and there are no specification for that which is general; the second abstructing rationalizing this use because it leads to wearing that which is not used for that purpose; the third is that verily if it was worn then the one wearing it must abuse it by carrying it when he wants a need fulfilled or when he wants to escape danger, or something similar.

Now contemplate these Honorable Hadiths and what those who come before believed in, then we can realize how Islam is alienated and estranged these days, especially if you know about the serious events that took place after centuries of exaltedness and greatness. Serious events such as glorifying tombs and building Mosques on them and approaching them devoutedly and heartily, and invoking them, fearing and asking them to fulfil needs and many other aspects of worship that are only Allah's (the Exalted) right. They resort to those tombstones regardless of Allah (the Exalted) as Allah (the Exalted) has said in that connection: **«Nor call on any other than Allah; such will neither profit nor hurt thee: If thou dost, behold! Thou shalt certainly be of those who do wrong. If Allah do touch thee with hurt». If Allah do touch: There is no one who can remove it but Him: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most**

And after Abdullah ben Oukaim, «He who wears something [as an amulet] will be assigned to it [on the Day of Judgment to help him.] This was narrated by Ahmad and At-Tirmithi.

And Ahmad narrated after Raweifi' that, «The Holy Messenger (May Allah's blessings and peace be upon him) told me, 'O Roweifi' perhaps you are going to live a long life, then tell people that verily every one who locks his beard or wears a bow thread or resorts for help through the droppings of a riding animal or bone, then Muhammad (May Allah's blessings and peace be upon him) clears himself from him».

Merciful.» (10: 106-107). There are many other Holy Verses in the Holy Koran which have similar meanings.

His saying: (At-Tula) the writer said: (It is something made by them and they claim that it makes a woman more beloved to her husband and a man more beloved to his wife). Ibn Masoud the narrator of this Honorable Hadith gave the same interpretation as was mentioned in the Saheeh of Ibn Hibban and Al-Hakem.

97 - «They said: «O Abu Abdur-Rahman we know about amulets and charms, now what is At-Tula?» He answered: «Something we make for women so that their husbands love them?».

Al-Hafeth said, «At-Tula» is something that a woman used to make her husband love her; it is a sort of magic. Allah (the Exalted) knows best.

It is polytheism to practise something in order to remove affliction or change it and bring forth benefaction from other than Allah (the Exalted).

The writher said: (After Abdullah ben Oukaim).

98 - «He who wears something [as an amulet] will be assigned to it [on the Day of Judgment to help him]. This was narrated by Ahmad and At-Tirmithi) and it was narrated by Abu Dawud and Al-Hakem as well. And Abdullah ben Oukaim is Mousghar and his nickname was Abu Maabad Al-Jihni Al-Koufi. Al-Bukhary said: He caught up with the time of the Holy Prophet (May Allah's blessings and peace be upon him) and it is not known that he narrated truthful Honorable Hadith. The same opinion is adopted by Abu Hatem. Al-Khatib said: He lived in Al-Kufa and visited Al-Mada'in while Houtheifa was still alive. He was trustworthy and it was mentioned by Ibn Saad after many others that he died while Al-Hajjaj was ruling.

His saying: (He who wears something [as an amulet] will be assigned to it [on the Day of Judgment to help him]). This could be done by the mind as well as by actual deeds or by both. «Assigned to him it [on the Day of Judgment to help him] that Allah (the Exalted) would assign him to that object he thought of or wore; thus he who becomes attached to Allah (the Exalted) and asked Him (the Exalted) to fulfil his needs and resorted to Him (the Exalted) and depended on Him. Allah (the Exalted) woud suffice him and bring near him that which is far from him and would facilitate for him that which is difficult; however, he who becomes attached to other than Allah (the Exalted) or resorts to his own opinion, mind, medicine and amulets or the like, Allah (the Exalted) would assign him to all that and would turn him down and that is very well known in written texts and through experience. In that connection Allah (the Exalted) had said, **«And if any one puts his trust in Allah, sufficient is (Allah) for him.»** (65: 3).

Imam Ahmad said: We were told by Hisham ben Al-Kassem that Abu Said heard from Ata' Al-Khurasani, «I met Wahab ben Manbah while he was circumambulating around the Old House [Al-Ka'ba]. I said: Tell me a Holy Hadith that I memorize after you in my present position and tell it in brief. He said, «Yes, Allah (the Exalted) revealed to Dawud and said, O Dawud; behold! By My Glory and Power when one of My servants resorts to Me regardless of My creatures, I know that from his intentions; if the seven Heavens and those living in them and the seven earths and those living in them planned to harm him or decieve him, I would find him a way out. Behold! By My Glory and power when any of My servants clings to a creature inferior to Me, I know that from his intentions; I would deprive him of My help and melt the earth under his feet; moreover, I wouldnot care in which valley he dies».

The writer said: (And Imam Ahmad, narrated after Raweifi' that.

99 - The Holy Messenger (May Allah's blessings and peace be upon him) said, «O Roweifi', perhaps you are going to live a long life, then tell people that verily who locks his beard or wears a bowthread or resorts for help through the droppings of riding animals or bone, then Muhammad (May Allah's blessings and peace be upon him) is exempted from him.»).

This Honorable Hadith was narrated by Imam Ahmad after Yahya ben Ishaq and Al-Hassan ben Moussa Al-Ashyab and both narrated it after Ibn Louhaya'. It includes a story told in brief by the writer. The following is Hassan's version of the story: ben Thabet said: «During the times of the Holy Messenger (May Allah's blessings and peace be upon him) one of us used to take his brother's Camel on condition he gives him half of what he earned by using this camel and he used to take the other half; even we would go as far as one of us taking the feathers and blades while the other would take an arrow. Then Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me.... till the end of the Honorable Hadith». Then it was narrated by Ahmad related to Shayban Al-Katabani... till the end of the Honorable Hadith. Ibn Louhaya' had an opinion about it.

His saying: (So tell people) this is an evidence that people must be told and that this was not special for Roweifi'; rather, every one who has knowledge that others do not have and is needed by people, this person has an obligation to tell them about it. Thus if he and other people share common knowledge, then informing people [Tabligh] is a collective duty. This was narrated by Abu Zara' in Abu Dawud's «Sharh As-Sunan».

His saying: (Perhaps you are going to live a long life) this includes one of the signs of prophecy, since Roweifi' lived in fact a long life till the year 56 A.H when he died in Barqa which was a province of Egypt and while he was still its prince. He was one of the Ansar. Also some authorities say that he died in the year 53 A.H.

His saying: (He who locks his beard).

Al-Khatabi said: As he (May Allah's blessings and peace be upon him) had forbidden people to lock their beard; this can be explained in two ways. One of them is what they did at war time, they used to tie their beards, and that is the way of some non-Arabs who used to interwine and tie it. Abu As-Saadat said that they used to do so because of their haughtiness and conceit. The second says that it is treating the hair in a certain way till it becomes knotted and curly, and this used to be done by those who identified with females, and Abu Zara' Ibn Al-Iraqi said: Then he (May Allah's blessings and peace be upon him) attacked those who knotted their beard while in prayer as was mentioned by the narration of Muhammad ben Al-Rabi' who said, «Verily he who knots his beard during the prayer.»

His saying: (Or wore a bow thread) that is put around his neck or his riding animal's neck as a pendant. And in Muhammad ben Al-Rabi's narration, «or wore a bowthread meaning an amulet.»

If that is the case of the person who wears a bowthread, what about the person who clings to the dead and asks them to fulfil his needs and dispel his worries, a matter which is forbidden and even strictly prohibited by the perfect Holy Verses?

His saying: (or resorts for help through the droppings of riding animals or bones, then Muhammad (May Allah's blessings and peace be upon him)

Sai'd ben Joubeir said, «He who removes an amulet from the body of a human being, is like setting a slave free» This was narrated by Waki'.

And he narrated also after Ibrahim, «They used to hate all sorts of amulets, that which was taken from the Holy Koran and that which was not».

Verily verbal incantation by using righteous terms [From the Holy Koran and the Honorable Hadith] is not polytheism.

If the amulet were from the Holy Koran then the religious authorities conflicted as to whether it is considered polytheism.

Verily if the amulet were from the Holy Koran then the religious authorities conflicted as to whether it is considered polytheism or not.

Putting bow threads on riding animals against evil eye is polytheism.

Seriously warning those who wear a bow thread.

---

clears himself from him). An-Nawawi said, that is to say he (May Allah's blessings and peace be upon him) is exempted of that deed. This contradicts that which appears to be the real meaning. And An-Nawawi frequently interprets the Honorable Hadiths by diverting from their appearing meaning. May Allah (the Exalted) forgive him for that.

In Muslim's Saheeh it was mentioned after Ibn Masoud (May Allah be pleased with him),

100 - «Do not ask for help through the droppings of animals nor through bones because they are the food of your brothers, the Jinns.» Thus accordingly, resorting to them for help is not penalized as was mentioned in Ahmad's creed and because of what was narrated by Ibn Khuzeimah and Al-Darkutni after Abu Huraira.

101 - «Verily, the Holy Prophet (May Allah's blessings and peace be upon him) had forbidden the people from asking help through the droppings or bones of animals and said, «They are never clean.»

His saying: (Sai'd ben Joubeir said, «He who removes an amulet from the body of a human being, is like setting a slave free.» This was narrated by Waki'). The savants believed that this [amulet wearing] should be subject to removing because such thing is not said as a subjective opinion; rather, through another person because Saïd was a follower. This Honorable Hadith encompasses the value of removing amulets because they constitute polytheism.

Waki' is ben Aj-Jarrah ben Waki' Al-Koufi. He was a reliable and

The value of the reward for who removes an amulet from the body of a human being.

What Ibrahim said does not contradict what was mentioned before because he aimed at Abdullah's companions.

---

trustworthy Imam. He wrote many books one is Al-Jami' and others. Imam Ahmad narrated after him and after others of his rank. He died in the year 197 A.H.

His saying: (And he narrated also after Ibrahim: «They used to hate all sorts of amulets, those which were taken from the Holy Koran and those which were not). Ibrahim is Imam Ibrahim ben Yazid Al-Nakhai' Al-Koufi; his nickname was Abu Omran and he was a reliable and trustworthy savant. Al-Muzni said: «He visited Ai'sha and it was never confirmed that he heard an Honorable Hadith from her [after the Holy Prophet (May Allah's blessings and peace be upon him)]. He died in the year 96 A.H. and he was about fifty years of age when he died.

His saying: (They used to hate amulets) till the end of the Honorable Hadith. By «they» he means the Companions of Abdullah ben Masoud such as Ilkama, Al-Aswad, Wael, Al-Harith ben Suweid, Oubeida As-Salamani, Masrouq and Al-Rabi' ben Khutheim, Suweid ben Ghiflah and many others; those are the leaders of the followers and this version is used by Ibrahim in narrating what they said as was shown by Al-Hafeth Al-Iraqi and others.

Chapter

(He who asks the Blessing of a Tree or a stone or something similar).

Allah (the Exalted) said, «**Have ye seen Lat and 'Uzza, and another, the third (goddess), Manat?**» (53: 19).

Chapter

His saying: (Chapter: He who asks the blessing of a tree or a stone or its like) such as a spot of land or a tomb or something similar, then this person is a polytheist.

His saying: (Allah (the Exalted) has said, «**Have you seen Lat and 'Uzza, and another, the third (goddess), Manat?**» (53-19)) (The Holy Verses) Lat was Thuqaif's, 'Uzza was Quraish's and Bani Kinana's and Manat was Bani Hilal's. Ibn Hisham said that it was Huthail's and Khuza'a's.

As for (Lat), Al-A'mash said: Lat is a name derived from the Arabic term Ilah [God] while the 'Uzza was derived from the Arabic term Al-Aziz [The powerful]. Ibn Jarir said that they derived its name from Allah's name so they said Lat is the female counterpart of Allah (the Exalted). He said, that the same logic goes for 'Uzza and Al-Aziz.

Ibn Kathir said: «Lat was a white rock on which a house in Tai'f that had curtains and gate keeper's house and around which there was a sacred yard to the people of Tai'f was engraved; the people of Tai'f descended from Thuqaif and those who follow this tribe used to be proud of it against those who showed enmity towards them after Quraish. Ibn Hisham said that then Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent Al-Moughira ben Shou'bah who destroyed it and then burnt it.

Concerning the second, Ibn Abbas said, «There was a man who made Suweik [A special kind of food] for the pilgrims; when he died they became dedicated to his tomb.» This was mentioned by Al-Bukhary. Ibn Abbas said, «He used to sell Suweik and ghee at a rock where he melted it; when he died, Thoukaif worshipped that rock in glorification of that person.» And after Mujahed and others that he said, «When he died, they worshipped him.» This was narrated by Sai'd ben Mansour. The same was reported by Ibn Abi Hatem after Ibn Abbas that «They worshipped him» and similarly said a group of savants.

I said: There is no contradiction between the two stories. Verily they worshipped the rock and the tomb glorifying them and eulogizing them.

For such an aim tombstones and domes were built on graves and tombs and they were taken as pagans. This shows that the Pre-Islamic people used to worship righteous people as well as idols.

As for the «'Uzza», Ibn Jarir said that it was a tree on which there was construction and curtains [a palm tree!] between Mecca and At-Taif that was eulogized and glorified by Quraish. As was said by Abu Sufyan on the day of the battle of Uhud, «We have the 'Uzza and you do not have an 'Uzza.» So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

102 - «Say, «Allah (the Exalted) is our Guardian-Lord and you do not have a guardian-lord.» Also An-Nisai' and Ibn Mardaweih narrated after Abi At-Toufail that.

103 - «When Allah's Holy Messenger (May Allah's blessings and peace be upon him) conquered Mecca, he (May Allah's blessings and peace be upon him) sent Khaled ben Al-Walid to Naklah [The palm tree mentioned above]- where the 'Uzza was, and it was connected to three trees. Thereupon he cut them all and destroyed the construction [the house] that was built on it then he returned to the Holy Prophet (May Allah's blessings and peace be upon him) and said: «Go back since you have done nothing.» Thereupon Khaled returned, when the priests and guardians saw him, they started climbing the mountain while saying, «O! 'Uzza, O! 'Uzza». Thereupon Khaled approached her to find out that she was naked, with her hair neglected and spread. She was removing dirt from the earth and putting it on her head, he stabbed her with his sword and killed her. Then he returned to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and told him (May Allah's blessings and peace be upon him) what happened, He (May Allah's blessings and peace be upon him) said: «That was the 'Uzza». I said, «All this and that which is more serious takes place those days at the graves and tombstones of the dead.

As for «Manat», it was in Mushallal at Kudaid between Mecca and Medina; it was eulogized and glorified by Khuza'h, Al-Aws and Al-Khazraj and they used to invoke it at the pilgrimage. Its name was derived from Allah's (the Exalted) name Al-Mannan and it was said it was called as such

It was narrated after Oubay Waked Al-Laythi who said, «We went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) to fight the battle of Hounein and we were new to Islam; we were unbelievers a very short time ago. Polytheists used to have a nabk plant to which they adhered and on which they hanged their weapons; it used to be called «That Anwat». We passed by a nabk plant so we said, 'O Allah's Holy Messenger (May Allah's blessings and peace be upon him) assign to us «That Anwat» [a similar tree for a similar function] as they have...

---

because of the blood that flows when pilgrims immolate with animals, to get of its blessing.

Al-Bukhary (May Allah's Mercy be upon him) said in the Honorable Hadith from A'isha (May Allah be pleased with her), «It is an idol between Mecca and Medina». Ibn Hisham said: «Thereupon Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent Ali [Ben Abi Taleb] to destroy it and he did it in the year of Fateh [The year in which Mecca was conquered]. Thus the Holy Verse means, as was said by Al-Kurtobi, «It includes deletion believed to be: «Have you seen these gods; have they caused benefaction or harm so that it may become Allah's partners?».

His saying: **(What! For you the male sex, and for Him, the female?)** (53: 21) Ibn Kathir said: «You assume that He (the Exalted) has a child, and you assume that this child is a female and you choose for yourselves the males?» He (the Exalted) said: **«Behold! Such would be indeed a division most unfair!»** (53: 22) That is to say this division is mere oppression and is untrue. So how do you perform this division with your Lord, a division if it were between two creatures who would be considered mere oppression, then you desdain from females and devote yourselves to Allah (the Exalted). His saying, **«These are nothing but names which ye have devised, Ye and your fathers.»** (53: 23) That is to say, you spontaneously chose those names, **«For which Allah has sent down no authority (whatever).»** (53: 23) that is to say a proof, **«They follow nothing but conjecture»** (53: 23) that is they do not possess any authority or proof but their own good trust in their forefathers who followed this untrue and wrong path before them, **«And what their own souls desire!»** (53: 23) saying, **«Even though there has already come to them Guidance from their Lord!»** (53: 23) Ibn Kathir said: Allah (the Exalted) sent messengers to them and supported them with enlightening truth and conclusive evidence, but on top of that they did not follow what those messengers brought them nor did they abide by it.

The correspondence of the Holy Verses to the explanation is that verily the worshippers of those pagans used to think that they could bless them by exalting and, invoking them, resorting to them for help and depending on them in order to get what they desire from them or hope from them such as their blessings and their intercession; thus, going to get the blessings of those righteous men is going to Lat; going to get the blessing of trees is like going to 'Uzza and Manat and this behavior is similar to the behavior of those polytheists when they worshipped those Pagans; thus he who did something similar and believed in a tomb, a stone or a tree, then he would be doing something compatible to what the pagans had done as well as to their polytheism; however, what present day polytheists perform is more serious than that performed by those who came before. May Allah (the Exalted) help us.

His saying: (It was narrated after Oubay Waked Al-Laythi that he said, «We went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) to fight during the battle of Hounain and we were new to Islam; we were unbelievers a very short time ago. Polytheists used to have a noble plant to which they adhered and on which they adhered and on which they hanged their weapons; it used to be called 'That Anwat'. We passed by a noble plant so we said, 'O Allah's Holy Messenger (May Allah's blessings and peace be upon him) assign to us «That Anwat» [A similar tree for a similar function] as they have, so Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

104 - For whatever is great, Allah (the Exalted) is Greater, those are traditions [That you blindly follow] by Allah (the Exalted), the One who possesses my soul, it is as the sons of Israel said to Moses, **«'O Moses! Fashion for us a God like unto the gods they have? He said, 'Surely ye are a people without knowledge!» (7: 138) You would follow the tradition of those who came before you». This was narrated by At-Tirmithi.**

Abu Waked's name is Al-Hareth ben Awf, and in this chapter it is narrated after him by Abu Sa'd, and Abu Huraira; this was mentioned by At-Tirmithi and narrated as well by Ahmad Abu U'la, Ibn Abi Shaiba, An-Nisai' Ibn Jarir, Ibn Al-Munthir, Ibn Abi Hatem and At-Tabarani.

His saying: (After Abi Waked) whose name was discussed above by At-Tirmithi; he is a reknown Companion of the Holy Messenger(May Allah's blessings and peace be upon him); He died in the year 68 A.H at the age of 85 years.

... 'That Anwat'. So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, 'For whatever is great Allah (the Exalted) is Greater, those are traditions [that you blindly follow] by Allah (the Exalted), the One who possesses my soul, it is as the sons of Israel said to Moses, «**O Moses! Fashion for us a God like unto the gods they have,' He said, 'Surely ye are a people...**

His saying: (We went out with Allah's Holy Messenger (May Allah's blessings and peace be upon him) to fight the battle of Hounain) it was narrated by Amr ben Awf and mentioned as well by Ibn Abi Hatem and Ibn Mardaweih and At-Tabarani that he said, «We and Allah's Holy Messenger (May Allah's blessings and peace be upon him) invaded on the day of Fath and we were more than thousand people till we reached a place between Hounain and At-Ta'if..» till the end of the Honorable Hadith.

His saying: (We were new to Islam; we were unbelievers a very short time ago then) not long ago we were unbelievers; this shows that those among them who embraced Islam before them such as the Companoins, are not ignorant of that and that verily the one who recently shifted from delusions to which his heart became used to, usually had in his heart traces of that habit [of polytheism]. This was mentioned by the writer (May Allah's Mercy be upon him).

His saying: (The polytheists used to have a nabk plant to which they used to adhere). Adhering here means staying at the thing or at the place, for example, Al-Khalil (May Allah's peace be upon him) said [As was mentioned in the Holy Koran], «**What are these images, to which ye are (so assiduously) devoted?**» (21: 52). The polytheists used to stay at that nabk plant in order to get its blessing and in order to eulogize it. In Amr's Honorable Hadith it was mentioned that, «Weapons used to be hanged on it, that is why it used to be called 'That Anwat' and it used to be worshipped regardless of Allah (the Exalted)».

His saying: (They used to hang their weapons on it) that is to say they hanged their weapons on it, in order to get its blessing.

I said: This shows that worshipping it, used to be by eulogizing it, staying at it and getting its blessing; through these three ways trees and other objects used to be worshipped.

His saying: (So we said, 'O Allah's Holy Messenger (May Allah's blessings and peace be upon him), assign for us 'That Anwat') Abu As-Saadat said: They asked him (May Allah's blessings and peace be upon him) to assign for them a similar tree for a similar function so he prohibited them from that. They thought that Allah (the Exalted) would love and appreciate such a thing and meant to approach His favour; otherwise, they would never ever mean to contradict the Holy Prophet (May Allah's blessings and peace be upon him).

His saying: (So Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, for whatever is great, Allah (the Exalted) is Greater) in another version of the Honorable Hadith (Praise Allah and that which is meant here is eulogizing Allah and exalting Him (the Exalted) from this polytheism regardless of its type that is exalting Him (the Exalted) by not asking from other than Him matters that are only asked from Him; the Holy Prophet (May Allah's blessings and peace be upon him) used to say «For whatever is great Allah is Greater» [Allah Akbar] or «Praise Allah» when he used to show astonishment or surprise that is in order to eulogize Allah and exalt Him if he (May Allah's blessings and peace be upon him) heard somebody saying something improper and wrong about Allah (the Exalted) and His Lordship or Divinity.

His saying: (Verily these are traditions) that is to say habits and means.

His saying: (By Allah (the Exalted) the One who possesses my soul, it is as the sons of Israel said to Moses: 'O Moses! Fashion for us a God like unto the gods they have.») He (May Allah's blessings and peace be upon him) compared what they said with what Bani Israel said and, that is to say both had something in common which is to worship regardless of Allah (the Exalted), eventhough the terms differ, the meaning is the same; changing the name does not change the truth.

This Honorable Hadith shows fear of polytheism and that verily Man may like to perform something thinking that it would please Allah (the Exalted): Yet it turns out to be something that takes him far away from Allah's Mercy and brings him nearer to Allah's Wrath. No body knows this truth but he who knows what is happening these days and how many savants and servants are behaving towards the graves and tombs, how they are exaggerating in their behavior and spending much of their time worshipping it, thinking that verily they are doing something significant, while what they are doing is unforgiveable sin.

Al-Hafeth Abu Muhammad Abdur-Rahman ben Ismail Ash-Shafi' known as Ibn Abi Shama, said in the book of «Al-Bida' and Al-Hawadeth». «In this section also we mention the affliction that has prevailed, the afflic-

... without knowledge». (7: 138) you would follow the traditions of those who came before.» This was narrated by At-Tirmithi.

---

tion resulting from the Shaitan's deceiving of common people and making them personification of walls and pillars and assigning special places in every country where a teller tells them that he has dreamed about some famous righteous and virtuous man in them. So they do this and preserve those places while losing and missing what Allah (the Exalted) required and what the Holy Messenger (May Allah's blessings and peace be upon him) told [Sunna], and they think that by performing such practices they approach Allah's favour, then they go beyond that till those places occupy in their hearts a significant place, and they eulogize them and hope that their patients become cured and their desires fulfilled by vowing to them, while they are made of springs of water, trees, walls or stones. In the city of Damascus there are many such places like «Oweint Al-Humma» outside «Bab Touma», «Al-Amoud Al-Mukhallak» inside «Bab As-Saghir» and «Al-Shejara Al-Malou'nah» outside «Bab An-Nasr» which Allah (the Exalted) facilitated its cutting and extraction, O how similar are those to «That Anwat» that was mentioned in the Honorable Hadith.

Ibn Al-Qayyim (May Allah's Mercy be upon him) mentioned something similar to what Abu Shama mentioned. Then he added, «O how quick are the people of polytheism in worshipping images regardless of Allah (the Exalted) no matter what those images were or what they say; Verily this stone and that tree and that spring accept vows; that is to say they can be worshipped regardless of Allah (the Exalted) ; verily vowing is a kind of worship whereby the one who vows approaches the favour the one vowed for. This matter will be discussed when we mention the Holy Messenger (May Allah's blessings and peace be upon him) saying, «O Allah do not let my tomb become a worshipped Pagan.»

This Honorable Hadith includes many benefits: Verily what is done by those who believe in trees, tombstones as well as in getting their blessing and staying at them, and sacrificing animals for them is by itself polytheism; it is joining in partners, worshipping Allah (the Exalted). Don't be misled by saying those who perform such practices are commoners, and never think that polytheism is far from this nation; if some of the Companions thought that such practices were good and appreciated and asked the Holy Prophet (May Allah's blessings and peace be upon him) to help them do it till he (May Allah's blessings and peace be upon him) showed them that what they said was similar to what Bani Israel said, **«O Moses! Fashion for us a God like unto the gods they have»**. (7: 138) So how it does not appear for those who are much less virtuous and much less educated than they were in addition to the predominance of Ignorance and the chronological distance from the days of the Prophecy [of Muhammad !]. Rather, they could not perceive the serious consequences of polytheism both in divinity and in Lordship, so they practised it more frequently and adhered to it more closely.

This Honorable Hadith also shows: Verily lessons should be learned from meanings rather than from names, that is why the Holy Prophet (May Allah's blessings and peace be upon him) considered their request similar to that request of Bani Israel and he did not give importance to the fact that they called it «Al-Anwat». Thus a polytheist is a polytheist no matter what he called what he worshipped along with Allah (the Exalted) . This is similar to that who calls invoking the dead, sacrificing animals for them, and vowing for them eulogizing and loving them; verily that is polytheism no matter what it is called and there are many examples similar to this.

His saying: (You would follow the traditions of those who came before) that is to say you would follow their habits and their ways and methods. This is a truthful information and the reality of this nation witnesses upon that.

It also includes one of the signs of prophecy since that which was told by the Holy Prophet (May Allah's blessings and peace be upon him) took place.

In the Honorable Hadith: Prohibiting people from identifying with the Pre-Islamic people and the people of the book [Jews and Christians] in what they practised but that which was allowed by the religion of Muhammad (May Allah's blessings and peace be upon him).

The writer (May Allah's Mercy be upon him) said: (This Honorable Hadith also warns about the issues of the grave, verily: Who is your Lord? The answer is obvious. Verily; who is your prophet? We conclude through his telling about that which is unseen. Verily: What is your religion? From their saying, «Fashion for us a god... etc... Verily it includes that polytheism is going inevitably to take place in this nation contrary to those who claimed otherwise; it also includes that anger plays a role in education and that verily what Allah (the Exalted) used to dispraise the Jews, and the Christians was told to protect us from them). This was narrated by the writer (May Allah's Mercy be upon him).

As for that claimed by some people who came after, that it is allowable to ask for the blessing of those virtuous and righteous men, it is not allowable from different points of view:

This Honorable Hadith discusses many issues:

The first: Interpreting the Holy Sura of Najm.

The second: Learning about the nature of their request. [They did not ask him (May Allah's blessings and peace be upon him) to assign to them another God to worship regardless of Allah (the Exalted)].

The third: They did not perform that.

The fourth: They only meant to curry Allah's favour by doing that, thinking wrongfully that Allah (the Exalted) would appreciate it.

The fifth: If they were ignorant about that then others had greater reason to be ignorant about it.

The sixth: Verily they will be granted benefaction and promised mercy that nobody else enjoyed.

The seventh: Verily the Holy Prophet (May Allah's blessings and peace be upon him) did not excuse them; rather, he responded by saying, «For whatever is great Allah is Greater [Allah Akbar]. These are traditions and you follow the traditions of those who came before.» So he reprimanded them roughly by these three.

The eighth: The major issue which is aimed at here: That he (May Allah's blessings and peace be upon him) verily told them that their request is similar to that of Bani Israel when they told Mousa (Fashion for us a god).

The ninth: This was verily denied as being included in the meaning of «There is no God but Allah»).

The tenth: Verily he (May Allah's blessings and peace be upon him) swore about the formal advisory opinion and he (May Allah's blessings and peace be upon him) never swears unless it were for the best interest of Islam.

One of these points of view: Verily these who came before such as the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) neither during his (May Allah's blessings and peace be upon him) life nor after his death. If such practises were righteous and lead to benefaction they would have practised them before us, and the best and most preferred among the Companions of the Holy Prophet (May Allah's blessings and

The eleventh: Verily polytheism is divided into major and minor polytheism.

The twelfth: His saying, «And we embraced Islam a very short time ago; we were unbelievers a very short time ago», means that others are not unaware of this.

The thirteenth: His saying: «Allah Akbar» when expressing surprise and astonishment, contrary to those who hate that.

The fourteenth: Rejecting rationalizations and excuses.

The fifteenth: Forbidding people from identifying with Pre-Islamic people.

The sixteenth: Becoming angry when teaching.

The seventeenth: The general rule for his (May Allah's blessings and peace be upon him) saying, «These are traditions».

The eighteenth: Verily that is one of the signs of prophecy because all that he (May Allah's blessings and peace be upon him) told and predicted took place later on.

The nineteenth: Verily what Allah (the Exalted) used to dispraise the Jews and the Christians in the Holy Koran goes also for us [if we perform in a similar manner].

The twentieth: They thought that worshipping is built on commands thus the issue of the grave was warned against, verily, «Who is your Lord?» That is obvious. Verily who is your prophet? Through his telling about that which is unseen. Verily «What is your religion?» This is deduced from their saying «Fashion for us» the end of the Holy Verse.

The twenty-first: Verily the traditions of the people of the book [The Jews and the Christians] are as dispraised as the traditions of the polytheists.

The twenty-second: Verily, the one who has shifted from delusion that he got used to, must have in his heart traces of those past habits; they

---

peace be upon him) are Abu Bakr, Omar, Othman and Ali (May Allah be pleased with them). Also, Allah's Holy Messenger (May Allah's blessings and peace be upon him) witnessed that they as well as others will be ad-said, «We were new to Islam; we were polytheists a very short time ago».

---

mitted into the Garden. Such practices were not performed by any of the Companions of the Holy Prophet (May Allah's blessings and peace be upon him) nor by any one of the followers.

Also another point among these points is: Verily prohibiting this blocks the way before the various excuses and rationalizations for practicing polystheism. This is obvious.

Chapter

He who slays [Sacrifices Animals] for the sake of other than Allah (the Exalted).

Allah (the Exalted) has said, «**Say, 'Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds: no partner hath He: this am I commanded, and I am the first of those who bow to His Will.**» (6: 162-163).

Chapter

His saying: (Chapter concerning he who slays [Sacrifices animals] for the sake of other than Allah (the Exalted)) that is considered a warning and an act of polytheism.

His saying: (Allah (the Exalted) has said, «**Say, 'Truly, my prayer, and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the worlds: no partner hath He.» till the end of the Holy Verse** (6-162-163).

Ibn Kathir said: Allah (the Exalted) commands him to tell the polytheists who worship other than Allah (the Exalted) and sacrifice animals for other than Allah (the Exalted), that he has been sincere to Allah (the Exalted) in as far as his prayer and his sacrifice are concerned, because polytheists worship idols or images and slay animals at them as sacrifices. Thus Allah (the Exalted) commanded that they must be contradicted and opposed and that people must deviate from those practices and rush upon sincerity to Allah (the Exalted) through intention and determination. Mujahid said: Sacrifice is slaying at Hajj and Umra. Ath-Thawri said after As-Sadi after Sai'd ben Jubair: My sacrifice is what I slay. The same thing was said by Ad-Dahhak. Others said (My life, and my death) that is to say what I perform in my life time and the beliefs and righteous deeds that I accomplished before I die. (All for Allah, the Cherisher of the worlds) purely for Him (the Exalted) (no partner hath He) sincerity and faithfulness (this, am I com-

Allah (the Exalted) has said, **«Therefore to thy Lord turn in Prayer and Sacrifice»**. (108: 23).

---

manded, and I am the first of those to bow to His Will.) That is to say the first among this nation because every prophet becomes a Moslem before other people.

Ibn Kathir said: It is as he said, all the prophets who came before him called people to become Moslems, that is to say to worship Allah (the Exalted) Alone without joining in a partner. In that connection He (the Exalted) has said, **«Not an apostle did we send before thee without this inspiration sent by us to him: That therefore worship and serve Me.»** (21: 25) and he mentioned other Holy Verses that have the same meaning.

The compatibility of the Holy Verse and its interpretation is as follows: Verily Allah (the Exalted) asked His (the Exalted) servants to worship Him by sacrifice, as He (the Exalted) commanded them to worship Him through prayer and other types of worship; verily Allah (the Exalted) commanded them to be faithful in all types of worship dedicated to Him (the Exalted) regardless of all others. So if they approach other than Allah (the Exalted) through sacrificing animals or any other type of worship, then they will have joined in a partner in His worship, that is obvious in what He (the Exalted) said, (No partner hath He) this is rejecting the idea that Allah (the Exalted) shares all this worshipping practices with another, and that, praising Allah (the Exalted) is obvious.

His saying: **(Therefore to thy Lord turn in prayer and Sacrifice) (108: 2).** Sheikh Al-Islam (May Allah's Mercy be upon him) said: Allah (the Exalted) has commanded him to practise both types of worship namely, prayer and sacrifice which indicate humbleness, poverty, living up to what Allah (the Exalted) has commanded, strength of certainty and the tranquillity of the heart and surrendering to Allah (the Exalted); That is in contradistinction with the people who are haughty and disinclined, the rich who think that they do not need Allah (the Exalted) or those who do not need to pray for their Lord and those who do not sacrifice out of fear of poverty, that is why both were combined in the Holy Verse, **«Say, 'Truly my prayers and my service of sacrifice... till the end of the Holy verse.»** (6: 162). And Sacrifice is slaying animals for the sake of Allah (the Exalted). They are types of worship practised to approach Allah (the Exalted) because practising them is thanking Allah (the Exalted) for giving him Al-Kawthar [A river in the Garden and the most exalted among bodily types of worship is prayer; the most

It was narrated after Ali (May Allah be pleased with him) who said, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me four terms: Allah (the Exalted) curses the one who sacrifices for other than Him (the Exalted) Allah curses the one who curses his parents; Allah (the Exalted) curses the one who...

---

exalted among the financial types of worship is slaying. What the servant gains from prayer cannot be gained from other than it, as is known by those who possess lively hearts; what the servant gains from slaying when accompanied by truthfulness and faithfulness, certainty and belief, is very much wonderful and astonishing and the Holy Prophet (May Allah's blessings and peace be upon him) used to pray a lot and to slaughter a lot.

I said: And the prayer includes many types of worship such as invoking Allah (the Exalted). Saying «Allah Akbar» [Al-Takbir], Praising Allah (the Exalted), rehearsing the Holy Koran, letting others hear [reciting], standing and bowing down, prostration and sitting straight, facing Allah (the Exalted) and approaching Him (the Exalted) through the heart and other acts that are allowable in prayer. All the above mentioned acts are types of worship that may not be performed to other than Allah (the Exalted) ; the same thing goes for sacrifice that includes many matters related to worship as was mentioned above by Sheikh Al-Islam (May Allah's Mercy be upon him).

His saying: (It was narrated by Ali ben Abi Taleb (May Allah be pleased with him) that he said, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me four terms,

105 - «Allah (the Exalted) curses the one who sacrifices for other than Allah (the Exalted); Allah (the Exalted) curses the one who curses his parents; Allah (the Exalted) curses the one who shelters the maker of troubles [or crimes]; Allah (the Exalted) curses he who changes a landmark [that guides people] on land.» This was narrated by Moslem in many versions. There is a story about it.

It was also narrated by Imam Ahmad after Abi Toufail, he said, «We told Ali: Tell us something that Allah's Holy Messenger (May Allah's blessings and peace be upon him) privately told you. He said: «He never told me something without telling it to all the people; however, I heard him (May Allah's blessings and peace be upon him) saying: Allah (the Exalted) curses the one who sacrifices for other than Him (the Exalted); Allah (the Exalted) curses the one who shelters a trouble maker [or a criminal]; Allah (the Exalted) curses the one who curses his parents; Allah (the Exalted)

... shelters a trouble maker [or a criminal]; Allah (the Exalted) curses the one who changes the landmarks [that guides people] on land.» This was narrated by Moslem.

---

curses the one who changes the borders of land, meaning land marks».

Ali ben Abi Taleb is the Imam, the prince of all believers [Amir al-Mu'minin] Abu Al-Hasan Al-Hashimi, the Holy Prophet's (May Allah's blessings and peace be upon him) cousin and the husband of his daughter Fatima; he was among the very first to embrace Islam and among those who fought the battle of Badr and those who participated in «Al-Radwan» pledge of allegiance and one of the ten whom the Holy Messenger (May Allah's blessings and peace be upon him) witnessed that they will be admitted into the Garden; he is the fourth of the Orthodox Caliphs; he is very famous for his (May Allah be pleased with him) virtuous deeds. He was killed by Abu Muljim Al-Khariji in the Holy month of Ramadan in the year 40 A.H.

His saying: (Allah (the Exalted) curses). Cursing here means putting such a person far from or depriving him from Mercy. It was said that a cursed person is the one who is afflicted by a curse or somebody whom Allah (the Exalted) was invoked against him. Abu As-Sadat said: Cursing originates from expulsion and removing away far from Allah (the Exalted) as well as from other people and other creatures.

Sheikh Al-Islam (May Allah's Mercy be upon him) said what means: Verily Allah (the Exalted) curses whoever deserves to be cursed by verbalizing as He (the Exalted) blesses the one who deserves to be blessed from among His servants.

In that connection Allah (the Exalted) has said, «**He who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers. Their situation on the Day they meet Him will be 'Peace!'**» (33: 43) and He (the Exalted) has said: «**Verily Allah has cursed the unbelievers and prepared for them a blazing Fire**». (33: 64) and He (the Exalted) has said: «**They shall have a curse on them: Wherever they are found, they shall be seized and slain (without mercy).**» (33: 61). And the Holy Koran is His words revealed to Gibrail (May Allah's Peace be upon Him) who in turn revealed it to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and Gibrail (May Allah's Peace be upon Him) heard it from Him (the Exalted) as it would be mentioned in prayer if Allah (the Exalted) wishes so. Thus the prayer is praising Allah (the Exalted) as was mentioned above. Thus Allah (the Exalted) is the One who praises and the One who rewards as was shown in the Holy Koran and the Honorable Hadith [As-Sunna]. Imam Ahmad (May Allah's Mercy be upon him) said, «Allah (the Exalted) is still talking if He wishes so».

His saying: (Allah (the Exalted) curses the one who sacrifices for other than Him (the Exalted) Sheikh Al-Islam (May Allah's Mercy be upon him) quoted from the Holy Koran, **«And that on which any other name hath been invoked besides that of Allah.»** (2: 173). The apparent meaning: Verily what was slain for the sake of other than Allah (the Exalted), such as saying: this sacrifice is for the sake of so and so, and if that was meant then whether the slayer verbalizes it or not it is the same. Prohibiting this means other types are also prohibited; thus if you slay for the purpose of eating and say «In the name of Christ». Or something similar, then it is forbidden to eat from that meat. While that which is slain while approaching Allah (the Exalted) is more pure than that which is slain for meat and said before slaying it: «In the name of Allah». Thus all that is slain after the name of Christ is prohibited, since worship of other than Allah (the Exalted) by approaching that other makes that meat prohibited even though the slayer says, «In the name of Allah», as may be done by the groups of hypocrites of this nation who approach planets by sacrificing and burning insence and the like and in case those were receders then the meat of their slain animal can not be eaten any how. Two conditions are satisfied by such slaying that prohibit people from eating its meat, the first is that the name of other than Allah (the Exalted) was mentioned when slaying it; the second is that the one who slayed it is a receder. Under this category, what is practised by ignorant people in Mecca who slay for the sake of Jinns, that is why it was narrated after the Holy Prophet (May Allah's blessings and peace be upon him) that,

106 - He (May Allah's blessings and peace be upon him) prohibited people from slaying sacrifices for the sake of Jinns.

Al-Zamakhshari said: When people used to buy a house or build a house or dig a well, they used to sacrifice out of fear of the Jinns harming them; thus sacrifices were added for such a reason.

Ibrahim Al-Marouzi mentioned: Verily that which is slain when the Sultan [Ruler] comes in order to approach him, all the people of Bukhara gave the legal advice of proscribing it because another name is invoked besides that of Allah(the Exalted).

His saying: (Allah (the Exalted) curses the one who curses his parents) that is to say his mother and his father. It was mentioned in the Saheeh that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

107 - «If a man curses his parents, it is considered a great sin.» They said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) would a man curse his parents?» He (May Allah's blessings and peace be upon him) said, «Yes, one curses another man's father and that man returns back the curse; one curses another man's mother and that man returns the curse».

His saying: (Allah (the Exalted) curses the one who shelters a trouble maker [a criminal] that is to say prevented others from taking their due from him. Not only does he shelter him but he also protects him.

Abu As-Saadat said, as for «trouble maker [or criminal]» this term means he who supports a criminal and protects him from his opponent and stands between him and punishment. Thus sheltering here has the meaning of accepting this person and tolerating him and what he had done; thus if this person accepts the innovation and acknowledges doing it and does not reject it, then he has sheltered him.

Ibn Al-Qayyim (May Allah's be Mercy be upon him) said: This major sin has various degrees; those degrees vary with the crime; the greater the crime, the greater the sin.

His saying: (Allah (the Exalted) curses the one who changes landmarks of the land). That is to say the signs that mark the borders of lands. Abu As-Saadat said in the «An-Nihaya»: Cursed is he who changes the demarcation lines of the borders of lands. Borders means demarcation lines. It was said: He (May Allah's blessings and peace be upon him) meant the borders of the Holy Mosque; others said he (May Allah's blessings and peace be upon him) meant to generalize thus meaning every piece of land on earth, still others say he (May Allah's blessings and peace be upon him) meant the landmarks that guide people towards the right direction. It was said: It is when a man occupies another man's property and takes it for himself by force.

And changing these landmarks: That is to say advancing them or retreating them, thus committing wrong-doing by oppressing people. In that connection the Holy Prophet (May Allah's blessings and peace be upon him) said, It was narrated after Tarek ben Shehab that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «A man was admitted into the Garden because of flies and a man was admitted into the Fire because of flies.» They said, «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) how is that possible?» He (May Allah's blessings and peace be upon him) said, «Two men passed by a people with

---

108 - «He who oppresses people for a span of land will be surrounded on the Day of Judgement by seven earths.» Thus this Honorable Hadith carries the meaning that those oppressors are generally cursed without specification.

As for cursing the dissolute, there are two opinions: One of them: It is allowable and this was chosen by Ibn Al-Jouzi and others. The second: It is not allowable; it was chosen by Abu Bakr AbdulAziz and Sheikh Al-Islam.

His saying: (It was narrated after Tarek ben Shehab that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

109 - «A man was admitted into the Garden because of flies, and another man was admitted into the Hell-Fire because of flies.» They said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) how is that possible?» He (May Allah's blessings and peace be upon him) said: Two men passed by a group of people who have an image beyond which nobody could go without sacrificing. So those people told one man to sacrifice, but he said that he had nothing to offer. Thereupon they said: You may offer even flies. So he sacrificed flies. They let him go, and he was [later on after he died] admitted into Hell-Fire. They told the other one to sacrifice, he said that he wouldnot sacrifice for other than Allah (the Exalted). Thereupon they cut his head, and he was admitted into the Garden». This was narrated by Ahmad).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Imam Ahmad (May Allah's Mercy be upon him) said that Abu Mouawiya said that Al-A'mash narrated after Suleiman ben Maysara after Tarek ben Shehab that he (May Allah's blessings and peace be upon him) said: «A man was admitted into the Garden because of flies... till the end of the Honorable Hadith.»

Tarek ben Shehab is Al-Bajali Al-Ahmas Abu Abdullah. He met the Holy Prophet (May Allah's blessings and peace be upon him) when he was a fully grown man. Al-Baghawi said that he lived in Kufa. Abu Dawud said that he saw the Holy Prophet (May Allah's blessings and peace be upon an image beyond which no body could go without sacrificing. So those people told one man to sacrifice, but he said that he had nothing to offer, so they said you may offer even flies. So he sacrificed flies. They let him go, and he was admitted into Hell-Fire. They told the other man to sacrifice, he said that he would not sacrifice for other than Allah (the Exalted). Thereupon they cut his head, and he was admitted into the Garden». This was narrated by Ahmad.

This Honorable Hadith discusses many issues:

The first: The interpretation of (Truly my prayer and my service).

The second: The interpretation of (Therefore to thy Lord turn in prayer and sacrifice).

---

him) yet he did not hear any thing from him (May Allah's blessings and peace be upon him). Al-Hafeth said: If it is proved that he met the Holy Prophet (May Allah's blessings and peace be upon him), then he is a Companion of the Holy Prophet (May Allah's blessings and peace be upon him), if it is proved that he did not hear from him (May Allah's blessings and peace be upon him) any Honorable Hadith. Then his narration is after a Companion and this is most probably accepted. He died -as Ibn Hibban confirms- in the year 83. A.H.

His saying: (A man was admitted into the Garden because of flies) that is to say on account of flies.

His saying: (They said: «O Allah's Holy Messenger (May Allah's blessings and peace be upon him) how is that possible?»). It is as if they felt that flies are too small creatures to cause people to be admitted into the Garden and they were astonished by that. So the Holy Prophet (May Allah's blessings and peace be upon him) showed them what made that issue which they considered as something low, a great deed that made that man deserve admission into the Garden for it, while the other deserved admission into Hell-Fire.

His saying: (So he (May Allah's blessings and peace be upon him) said: «Two men passed by a people who had an image) an image is that which is sculpted after the image of somebody, and they used to call it pagan.

His saying: (Beyond which no body could go) that is to say no body could pass by it or beyond it unless he sacrificed an animal even though it might be minute.

His saying: (They told him you may offer even flies. So he sacrificed flies. They let him go, and he was admitted into Hell-Fire). This shows the

The third: Starting by cursing he who invokes other than Allah's name when sacrificing.

The fourth: Cursing he who curses his parents and that cursing ones parents could happen when you curse another man's parents who then curses your parents in retaliation.

The fifth: Cursing he who shelters a trouble maker [or a criminal] that is to say a man who causes something that deserves punishment according to the Islamic laws and he then resorts to somebody who shelters him.

The sixth: Cursing the one who changes the landmarks of land, that is to say signs drawn in order to distinguish between your land and your neighbour's land-by moving that sign forward or backward.

The seventh: The difference between cursing and the sinful wrong-doers in general.

The eighth: This great story, the story of flies.

The ninth: Being admitted into Hell-Fire because of those flies and his behavior that was not preplanned; rather, he behaved as such in order to escape their wickedness.

The tenth: When a believer realizes the seriousness of polytheism he will tolerate the pain of death and will not agree with them to sacrifice for the image, even though they only requested observable deeds.

The eleventh: Verily the man who was admitted into Hell-Fire was a Moslem; had he been an unbeliever; it would have been said, «He was admitted into Hell-Fire because of flies».

---

seriousness of polytheism no matter how small it might be; it shows that even such practice necessitates penalty in Hell-Fire. In that connection Allah (the Exalted) has said: **«Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong doers be no one to help.»** (5: 75).

This Honorable Hadith includes warning from falling into polytheism, that verily man might fall into polytheism without realizing it and finally that this is polytheism that necessitates penalty in Hell-Fire.

It also includes that he was admitted into Hell-Fire for something that

The twelfth: A confirmation for the Honorable truthful [Saheeh] Hadith which says, «Verily the Garden is closer to the one among you than his shoestring; the same thing goes for Hell-Fire».

The thirteenth: Realizing that verily the deeds of the heart are the greatest target even to the Pagans.

---

he did not intend to do; rather, he had done it in order to avoid the wickedness of the people of the image.

This Honorable Hadith also includes the fact that verily the man was a Moslem before that incident; otherwise, he (May Allah's blessings and peace be upon him) would not have said that he was admitted into Hell-Fire because of flies.

It also includes that deeds of the heart are the greatest target even to the Pagans. This was mentioned by the writer.

His saying: «And they told the other to sacrifice. He said that he would not sacrifice for other than Allah (the Exalted).» This shows the benefaction and virtue of Faith and monotheism [Unification: Believing that Allah (the Exalted) is One].

The writer (May Allah's Mercy be upon him) said: (When a believer realizes the seriousness of polytheism he will tolerate the pain of death and will not agree with them to sacrifice for the image, even though they only requested observable deeds).

Chapter

(It is not allowable to sacrifice in a place where sacrifices are slain for other than Allah (the Exalted)).

Allah (the Exalted) has said, **«Never stand thou forth therein. There is a Mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure»**. (9: 108).

Chapter

His saying: (Chapter: It is not allowable to sacrifice in a place where sacrifices are slain for other than Allah (the Exalted)).

His saying: (Allah (the Exalted) has said, **«Never stand thou forth therein...»** (9: 108). The interpreters said that verily Allah (the Exalted) has forbidden His Holy Messenger (May Allah's blessings and peace be upon him) from praying in the Mosque of Ad-Darrar, since all the nation of Islam would follow him (May Allah's blessings and peace be upon him); moveover, He (the Exalted) urged him (May Allah's blessings and peace be upon him) to pray in the Mosque of Quba' which was originally and from the very first day, build and based on piety which is obeying Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) in order to bring together the believers and as a stronghold and home for the Islam and for the Moslims, that is why it was narrated in the following truthful Honorable Hadith at Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,

110 - «Praying at the Mosque of Quba' is similar to 'Umra [visiting Mecca and performing minor Hajj]». It was mentioned in the Saheeh.

111 - «Verily Allah's Holy Messenger was visiting Quba' riding and on foot.» It was mentioned that the Mosque mentioned in the Holy Verse is the

Mosque of Quba' who are a group of those who came before; Ibn Abbas, Ourwa, Atiyya, Al-Shou'bi, Al-Hasan and others are among them.

I said: The Holy Verse. **«In it are men who love to be purified»**. (9: 108) supports this interpretation; it was said that it is Allah's Holy Messenger's Mosque. Abi Saïd said: «Two men passed by the Mosque that was from the very first day built and based on piety, so one man said, that is the Mosque of Quba', the other said, «It is Allah's Holy Messenger's Mosque; Allah's Holy Messenger (May Allah's blessings and peace be upon him) heard them and said,

112 - «This is my Mosque», This Honorable Hadith was narrated by Moslim and it was also mentioned by Omar and his son, Zaid ben Thabet and others.

Ibn Kathir said: This is a truthful Honorable Hadith. There is no contradiction between the Honorable Hadith and the Holy Verse because if it were the Mosque of Quba' what was from the very first day built and based on piety, then Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Mosque is worthier of that. That is contrary to the Mosque of Ad-Dirar which was built and based on disobeying Allah (the Exalted).

In that connection Allah (the Exalted) has said: **«And there are those who put the Mosque by way of mischief and infidelity-to disunite the believers-and in preparation for one who warned against Allah and His Apostle afore time. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars»** (9: 107) About these matters, Allah (the Exalted) has forbidden His Holy Prophet (May Allah's blessings and peace be upon him) from praying in that Mosque; those who had built it, came to the Holy Prophet (May Allah's blessings and peace be upon him) before he (May Allah's blessings and peace be upon him) left for the battle of Tabouk. Thereupon they asked him (May Allah's blessings and peace be upon him) to pray in it and said that they had built it for the weak and chronically ill people so that they may reside in it on rainy nights. Thereupon he (May Allah's blessings and peace be upon him) said,

113 - «Now I am travelling; however, I will pray in it if Allah (the Exalted) wishes so.» So when he (May Allah's blessings and peace be upon him) started his (May Allah's blessings and peace be upon him) return trip to Medina, and was only seperated from it by a distance of one day or less,

Chapter

Allah (the Exalted) has said, «But on Allah put your trust if ye have faith.» (5: 26).

Chapter

His saying: (Chapter: Allah (the Exalted) has said, **«But on Allah put your trust if ye have faith.»** (5: 26)).

Abu As-Saadat said: It is said: Trust [in Allah (the Exalted)] concerning an issue. [It is said so] if he ensures performing it; and I entrust so and so if I depend upon him; so and so entrusted so and so if he thinks that such is reliable or if he himself was unable to perform it by himself.

The writer (May Allah's Mercy be upon him) aimed through this interpretaion of the Holy Verse to show that trust is a religious obligation that must be sincerely performed for Allah (the Exalted). Verily making the object come first means exclusivity. That is to say on Allah (the Exalted) put your trust not on anybody else, such is among the most comprehenisve and significant forms of worship because of the righteous deeds that result as a consequence. Thus if one depends on Allah (the Exalted) in all the matters of his present life and religous life, regardless of all else, his sincerity and dealing with Allah (Glory be to Him) become right since such is among the highest ranks, **«Thee do we worship, and thine aid we seek»** (1: 5). Thus the three types of perfection of unification do not take place unless with the perfection of trust in Allah (the Exalted) as mentioned in the Holy Verse and as Allah (the Exalted) has said: **«If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)»**. (10: 84) and, **«He is the Lord of the east and the west: There is no God but He: Take Him therefore for (thy) Disposer of Affairs»** (73: 9). And the Holy Verses commanding people to trust in Allah (the Exalted) are many. Imam Ahmad (May Allah's Mercy be upon him) said: «Trust is an act of the heart».

His saying: «For believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.» (8: 2).

Ibn Al-Qayyim said about the meaning of the interpreted Holy verse: Thus trust in Allah (the Exalted) was made a condition to Faith so it showed that faith does not exist when it does not exist, and in the other Holy Verse, **«Moses said: 'O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His).»** (10: 84). Thus He (the Exalted) made trust [in Allah] as an indication to the real submission to Allah's will. The stronger the servant's Faith is the stronger his trust and if Faith becomes weak, trust would become weak; and if trust is weak, it indicates that faith is weak and that is definite; Allah (the Exalted) pairs between trust and worship and between trust and faith and between trust and reverence and between trust and Islam and between trust and guidance.

Thus it is shown that trust is the basis of all the ranks of Faith and Benefaction and of all the deeds related to Islam and that its rank is similar to that existing between the head and the rest of the body. Thus as the head cannot be erected by one the body, Faith and its ranks and deeds can not be erected or based but on trust [in Allah (the Exalted)].

Sheikh Al-Islam (May Allah's Mercy be upon him) said: No creature has pleaded another or trusted in him but later was disappointed and he is a polytheist, **«If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far distant place»**. (22: 31).

The interpreter (May Allah's Mercy be upon him) said: I said: But trust in Allah is of two types: The first is trusting the affairs that Allah (the Exalted) does not like those who trust in the dead and evils hoping that their requests such as victory, protection, benefaction or intercessoin are answered. That is major polytheism.

The second: Trust in apparent causes, such as he who trusts in a prince or a sultan concerning the benefaction that Allah (the Exalted) predestined for him, or concerning dispelling harm or the like, such is a kind of minor polytheism. The only allowable trust is that of a man trusting in another man concerning what that new can do for him in his absence, but not to depend upon him in making that happen; rather, he should trust in Allah (the Exalted) in facilitating his affairs which he or the one who takes his place requests; that is among the things that are allowable; they can not depend on

And His (the Exalted) saying, «O Apostle! Sufficient unto thee is Allah -(unto thee) and unto those who follow thee among the believers.» (8: 64).

---

it, rather, the one who is dependent on or trusted in, is the One who created the cause and the effect.

He said: (Allah (the Exalted) has said: **«For believers are those who, when Allah is mentioned, feel a tremor in their hearts... till the end of the Holy Verse»** (8: 2).

Ibn Abbas said about the Holy Verse, «As for the hypocrites, nothing enters their hearts of invoking Allah (the Exalted) when they perform them and they do not believe in any of the Holy Verses of Allah (the Exalted) nor do they believe in Allah or pray if they were absent or pay regular charity. Then Allah (the Exalted) informed that they are not believers, then he described the believers when He (the Exalted) said: **«For believers are those who, when Allah is mentioned, feel a tremor in their hearts.»** (8: 2). They performed the duties He (the Exalted) set». It was narrated by Ibn Jarir and Ibn Abi Hatem. The tremor of the heart when Allah (the Exalted) is mentioned requires performing that which He commanded and dropping that which He proscribed. As-Siddi said: Those, when Allah is mentioned, feel a tremor in their hearts. It is about a man who wants to do wrong or it is said started to commit a sin, so it is said to him: Fear Allah (the Exalted), thus he feels a tremor in his heart. It was narrated by Ibn Abi Shaiba and Ibn Jarir.

His saying: (And when they hear His signs rehearsed, their faith strengthened). The Companions (May Allah be pleased with them) of the Holy prophet (May Allah's blessings and peace be upon him) and the followers and those who followed them from the people of Sunna inferred from this Holy Verse and from similar Holy Verses that faith may increase or decrease.

Omair ben Habib As-Safi, a Companion [of the Holy prophet (May Allah's blessings and peace be upon him)] said, «Verily faith can increase and decrease, so he was told: And how can it increase or decrease? He said: If we invoke Allah (the Exalted) and fear Him then that would be an increase, while if we miss and forget and lose, then that would be its decrease.» It was narrated by Ibn Saad.

Mujahid said: «Faith may increase or decrease and it is verbal». It was narrated by Ibn Abi Hatem.

Ash-Shafi' said that it is unanimously agreed upon. Then something

He (the Exalted) has said, «And if any one puts his trust in Allah sufficient is (Allah) for him.» (65: 3).

was said by Ahmad, Abu Oubeid and others (May Allah's Mercy be upon them).

His saying: (And put (all) their trust in their Lord) that is to say they depend on Him (the Exalted) is to say they depend on Him through their hearts, entrusting to Him (the Exalted) all their affairs. Thus they do not ask from anybody else or resort to anybody but Him (the Exalted); they know that whatever He (the Exalted) wishes will come into existence and whatever He (the Exalted) does not wish will not, materialize, and that He (the Exalted) Alone is the disposer of all dominion and He (the Exalted) is the only worshipped one, He (the Exalted) has no partner.

In the Holy Verse He (the Exalted) described the believers in three ranks of the ranks of benefaction, they are: Fear, increasing faith and trusting in Allah (the Exalted) Alone. Those ranks require perfection of its deeds, both secret and overt. An example about that is the prayer, thus he who prays and perservers in prayer and gives regular charity as Allah (the Exalted) commanded him then such act requires performing the duties he is able to perform and leaving all those proscribed as Allah (the Exalted) has said, **«For prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt.»** (29: 45).

He (the Exalted) has said: **«O Apostle! Sufficient unto thee is Allah, - (unto thee) and unto those who follow thee among believers» (8: 64). Ibn Al-Qayyim (May Allah's Mercy be upon him) said: That is to say Allah (the Exalted) Alone will suffice you and your followers. Thus you will not need besides Him (the Exalted) anyone. That is the opinion of Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him).**

It was said: This means Allah (the Exalted) is sufficient for you and the believers are sufficient for you.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: That is a clear mistake and it is not allowable to attribute such meaning to the Holy Verse, since sufficiency such as trust, fear, and worship belong to Allah (the Exalted) Alone. Allah has said: **«Should they intend to deceive thee, - verily Allah sufficeth thee: He is that who hath strengthened thee with his aid and with (the company of) the believers.»** (8: 62). Thus He has differentiated between sufficiency and support [strenghtened]. Thus He (the Exalted) made sufficiency His own and made support through Him (the Exalted) and

……

through His servants. And He praised the people of unification among His servants who distinguished Him by sufficiency. Thus He (the Exalted) has said: «**Men said to them, 'A great army is gathering against you': And frightened them: But it (only) increased their Faith: They said: 'For us Allah sufficeth, and He is the best Disposer of affairs.'**» (3: 173); they did not say: For us Allah and His Holy Messenger sufficeth.

A similar Holy Verse is His (Be the blessed and raised above) saying: «**And had said, 'Sufficient unto us is Allah! Allah and His Apostle will soon give us of His bounty: To Allah do we turn our hopes!' (That would have been the right course)**». (9: 59). He (the Exalted) did not say; for us sufficeth Allah and His Holy Messenger ; rather, He made it exclusively His (the Exalted), as He said: (To Allah do we turn our hopes). Thus He (the Exalted) made turning hopes to Him, Alone as He (the Exalted) said, «**And to thy Lord turn (all- thy attention.**» (94: 8). Thus turning to, trusting in, and sufficiency are Allah's alone, in the same way that worship, fear, prostration, vowing swearing are directed to Him (Be the blessed and raised above) Alone.

Through this it is shown how the Holy Verse fits the interpretation. Thus if He (the Exalted) suffices His servants, he must not trust but in Him and any time he turns his heart to some one else, Allah (the Exalted) will assign him to the one whom he turned to as is mentioned in the Honourable Hadith,

304 - «He who hangs [on his body] something, will be assigned to it [on the Day of Judgment].».

He said: (Allah (the Exalted) has said: «**And if any one puts his trust in Allah, sufficient is (Allah) for him.**» (3: 65).

Ibn Al-Qayyim (May Allah's Mercy be upon him) and others said: That is to say He (the Exalted) suffices him. And he whom Allah (the Exalted) provides and suffices and protects him, then no enemy will be tempted to attack him but by inevitable harm, such as heat, cold, hunger and thirst. As for being hurt by this enemy so that this enemy gets his desires, such thing will never happen, and he distinguished between harm which appears to be hurting while in fact it is benefaction and harming himself and between harm through which he takes revenge. Some of those who came before said Allah (the Exalted) has made a reward for every deed from Himself (the Exalted), and He rewarded trust in Him (the Exalted) by sufficing the person

It was narrated after Ibn Abbas who said, «For us Allah sufficeth, and He is the best disposer of affairs; it was said by Ibrahim (May Allah's blessings and peace be upon him) when he was thrown into fire and by Muhammad (May Allah's blessings and peace be upon him) when they told him (May Allah's blessings and peace be upon him). A great army is gathering against you', and fightened them: But it (only) increased their Faith: They said, 'For us Allah sufficeth, and He is the best Disposer of affairs' (3: 173)» It was narrated by Al-Bukhary and An-Nasai.

---

who trust in Him (the Exalted); Therefore, He (the Exalted) did not say: He will be rewarded with such and such a reward as He said concerning deeds rather He (Be the blessed and raised above) made Himself as sufficient for His trusting servant as well as his supporter and protector. Thus if the servant depends on Allah (the Exalted) truthfully and faithfully, and the skies, the earth and those living in them plan to harm him, Allah (the Exalted) would create a way out, provided for him, supported him as well sufficient for him.

And in another Honourable Hadith narrated by Ahmad about ascitism after Wahab ben Manbah. He said, the Holy Books: I swear by My Glory and power that he who takes refuge with Me then the skies and those living in them and the earths and those living in them plan to harm him, I will create a way out for him; and he who does not seek refuge with Me, I will deprive him of all the means of Heaven and I will cause the earth to sink under his feet. Thus I will make him stand in the air and assign him to himself. I am a sufficient resort for my servant. If My servant obeys Me, I will give him before he asks and I will respond to him before he invokes Me. I verily know his need which,

The Holy Verse contains an indication on the virtue of trust [in Allah (the Exalted)] and that it is among the greatest causes that bring forth profit and dispel harm, because Allah (the Exalted) conditioned the last clause by the first clause. Thus it is not possible to equate the presence of a condition with its absence because Allah (the Exalted) disposed judgement according to its suitable description. Thus it is known that his trust [in Allah (the Exalted)] is the cause of Allah being sufficient for him,

It also includes: Warning [people] to trust in Allah (the Exalted) with performing the causes, because He (the Exalted) mentioned piety then He mentioned trust, as He has said, **«So fear Allah, and on Allah let believers put (All) their trust»**. (5: 12).

Thus He (the Exalted) made trust in Him and fearing Him or the establishment of the commanded causes. Thus trust without establishing the commanded causes is mere disability even though it might be accompanied by a sort of trust. Thus it is not proper for the servant to make his trust, disability, nor his disability trust; rather, he should make his trust among the other causes without which all the goal can not be accomplished. This meaning was mentioned by Ibn Al-Qayyim.

305 - He said: (It was narrated after Ibn Abbas (May Allah be pleased with them) who said: «For us Allah sufficeth, and He is the best Disposer of affairs». It was said by Ibrahim (May Allah's blessings and peace be upon him) when he was thrown into fire and it was said by Muhammad (May Allah's blessings and peace be upon him) when they told him (May Allah's blessings and peace be upon him). A great army is gathering against you, and frightened them: but it (only) increased their Faith: They said, for us Allah sufficeth, and He is the best Disposer of affairs). This was narrated by Al-Bukhary.

His saying: (For us Allah sufficeth) that is to say He (the Exalted) provides for us and He (the Exalted) gives us enough [Food and support]. Thus we do not trust but in Him (the Exalted). He (the Exalted) said: **«Is not Allah enough for His servant?»** (39: 36).

His saying: (and He is the best Disposer of affairs- that is to say the best entrusted as Allah (the Exalted) has said, **«And hold fast to Allah! He is your Protector- the best to protect and the best to help!»** (22: 78). The subject of the «the best» is He (the Exalted).

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: He (the Exalted) suffices those who trust in Him (the Exalted) and provides he who seeks refuge with Him (the Exalted); He is the One who pacifies the fear of he who is afraid, saves the one who seeks refuge. Thus he who resorts to Him (the Exalted), asks for His help and trusts in Him and is devoted completely to Him, He will protect him, guard him, and support him. He who fears and revers Him, He will ressure him against what he fears of and will bring to him all the benefits that he needs.

His saying: Allah (the Exalted) has said: **«They said: «Burn him and protect your gods, if ye do (anything at all)!' We said, 'O fire be thou cool, and (a means of) safety for Ibrahim'. then they sought a stratagem against him: But we made them the ones that lest most!»** (21: 68-70).

His saying: (It was said by Muhammad (May Allah's blessings and peace be upon him) when they told him (May Allah's blessings and peace be

This chapter discusses many issues:

The first: Verily trusting [in Allah (the Exalted)] is among religous obligations.

The second: It is among the conditions for Faith.

The third: The interpretation of the Holy verse of Anfal.

The fourth: Interpreting the Holy verse.

The fifth: Interpreting the Holy verse of At-Talaq [Divorce].

The sixth: The great significance of this term; it was said by Ibrahim and Muhammad (May Allah's blessings and peace be upon him) at hard times.

---

upon him): «A great army is gathering against you and frightened them but it (only) increased their faith. They said: 'For us Allah is sufficient, and He is the best disposer of affairs».) That was after Quraish and the Ahzab [the parties] left Uhud, «It reached him (May Allah's blessings and peace be upon him) that Abu Sufyan and those with him decided to raise against them again.

The Holy Prophet (May Allah's blessings and peace be upon him) set out with twenty horsemen and rode till he (May Allah's blessings and peace be upon him) reached a place called Hamra As-Assad, where Allah (the Exalted) threw horror in the heart of Abu Sufyan. Thereupon he returned and those with him to Mecca. Then a group from Abed Al-Qais passed by him. He said: Where are you going? They told him we are going to Medina. He said: You tell Muhammad this message? They said: Yes. He said: If you meet him tell him that we gathered a great army and we will return to extract those remaining. Then those people passed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) while he (May Allah's blessings and peace be upon him) was still at Hamra As-Assad. He told him (May Allah's blessings and peace be upon him) what Abu Sufyan had said. So he (May Allah's blessings and peace be upon him) said: For us Allah (the Exalted) sufficeth and He (the Exalted) is the best Disposer of affairs». In those two stories lies the virtue of this great term; it was said by the two lovers [of Allah (the Exalted)] May Allah's peace and blessing be upon them at times of hardship. It was mentioned in the Honourable Hadith,

306 - «If you were afflicted by serious trouble, then say: For us Allah (the Exalted) sufficeth and He (the Exalted) is the best Disposer of affairs».

Chapter

Allah (the Exalted) has said, «Did they then feel secure against the Plan of Allah? -But no one can feel secure from the Plan of Allah, except those (Doomed) to ruin!» (7: 99)).

Chapter

His saying: (Chapter: Allah (the Exalted) has said, **«Did they then feel secure against the plan of Allah. -But no one can feel secure from the plan of Allah except those (Doomed) to ruin!»** (7: 99).

The writer (May Allah's Mercy be upon him) meant to say by mentioning this Holy Verse that safety against the plan of Allah (the Exalted) is of the greatest sins and that it contradicts the perfection of unification, as does dispairing from Allah's Mercy, that shows that the believer walks forth towards Allah (the Exalted) between fear and hope as was shown by the Holy Koran and the Sunna and as was told by those of this nation who came before as well as by the Imams.

The meaning of the Holy Verse is: Verily when Allah (Be He blessed and raised above) mentioned the case of the villagers who give the lie to messengers, He (the Exalted) showed that the thing that motivated them to do that was securing themselves against the plan of Allah (the Exalted) and not fearing Him, as He has said, **«Did the people of the towns feel secure against the coming of Our Wrath by night while they were asleep? Or else did they feel secure against its coming in broad daylight while they played about (care-free)? Did they then feel secure against the plan of Allah? But no one can feel secure from the plan of Allah except those (Doomed) to ruin!»** (7: 97-99) That is to say those who will perish, that is so because they secured themselves from the plan of Allah (the Exalted) when He seduced them by prosperity and benefaction. Thus they ruled out that might be a plan.

Al-Hasan (May Allah's Mercy be upon him) said: «He who is bene-

And His (the Exalted) saying, «And who despairs of the mercy of his Lord, but such as go astray?» (15: 56).

---

facted by Allah (the Exalted) and he did not think that he is secure against the plan of Allah, then he is not obeyed.

Also, Qutadah said, «Allah's command came unexpectedly upon people, and Allah never punished a people but during their fun, prosperity and heedlessness. Thus never become enticed by Allah (the Exalted)'.

307 - It was mentioned in the Honourable Hadith, «If you see Allah (the Exalted) give the servant from the [Joys] of the present life even though that servant was disobeying Him (the Exalted) than that is enticement.» It was narrated by Ahmad, Ibn Jarir and Ibn Abi Hatem.

Ismaïl ben Rafi said, «An example of securing oneself against the plan of Allah (the Exalted) is to perform the sin while hoping for forgiveness from Allah (the Exalted)». This was narrated by Ibn Abi Hatem.

And that is the interpretation of the plan of Allah (the Exalted) as said by some of those who came before, «Allah (the Exalted) intices them by prosperity if they disobey Him, and He prolongs their lives then He (the Exalted) takes them unexpectly as most powerful, Most Able.» That is the meaning of Plan, trick and the like. This was mentioned by Ibn Jarir.

He said: (And Allah (the Exalted) has said, **«And who despairs of the Mercy of his Lord, but such as go astray?»** (15: 56) Dispair: Thinking that relief and dispelling away worries is far away and losing hope. It corresponds to securing oneself against the Plan of Allah (the Exalted). Both are great sins. What was mentioned above about it was mentioned because it contradicts the perfection of Monotheism.

The writer (May Allah's Mercy be upon him) mentioned this Holy Verse along with one that precedes it in order to attract attention that it is not permissible to the one who fears Allah (the Exalted) to despair of His Mercy; rather, he should fear Him and hope from Him; he should fear his sins, obey Him and hope for His Mercy, as He has said: **«Is one who worships devoutedly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of His Lord- (like one who does not)?»** (39: 9) and He (the Exalted) has said, **«Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah, -they have the hope of Mercy of Allah; and Allah is Oft-Forgiving, Most Merciful»**. (2: 218).

It was narrated after Ibn Abbas that Allah's Holy Messenger (May Allah's blessings and peace be upon him) was asked about major sins and he (May Allah's blessings and peace be upon him) answered, «Joining in partners with Allah, losing hope in Allah's support and security».

Thus hoping for Mercy along with sinning and disobeying Allah (the Exalted) is a temptation of the Shaitan, not that he may entrap the servant in fears in addition to dropping all the causes of salvation from pitfalls, that is in contradistinction to the people of Faith who adopted the causes of salutation while fearing Allah (the Exalted) and escaping His punishment and desiring His forgiveness and reward.

The meaning: Verily Allah (the Exalted) narrated the speech of His lover Ibrahim (May Allah's peace be upon him) when the angels gave him the glad tidings concerning his son Ishaq, **«He said, Do you give me glad tidings that old age has seized me? Of what then is your good news?»** (15: 54) because it is the usual course of things when a man and his wife become old. They are less likely to have a child. Allah (the Exalted) is able to do everything, thus the angels said (we give thee glad tidings in truth) which can not be doubted. Verily if Allah (the Exalted) wants something to happen, he would say «Be» and it would come into existence (Be not then in despair) that is to say among those who have lost hope. Thereupon he (May Allah's peace be upon him) said, «And who despairs of the Mercy of his Lord, but such go astray?) Thus it is known that Allah (the Exalted) has the ability and Mercy to do that which is greater; and Allah (the Exalted) knows best-he said that in exclamation.

His saying (But such go astray). Some said: But those who mistake the right path, like His saying, **«Truly no one despairs of Allah's soothing Mercy, except those who have no Faith.»** (12: 87).

308 - His saying: (It was narrated after Ibn Abbas that Allah's Holy Messenger (May Allah's peace be upon him) was asked about major sins and he (May Allah's blessings and peace be upon him) answered, «Joining in partners with Allah, losing hope in Allah's support and security against the Plan of Allah (the Exalted).» This Honourable Hadith was narrated by Al-Bazzar, Ibn Abi Hatem after Shabib ben Bishr after Ikrama after Ibn Abbas and all of them but Shabib ben Bishr was the most trustworthy. So Ibn Mouin said: [He is] reliable. Abu Hatem metigated it. Ibn Kathir said: There is some doubt concerning its references, and most probably it is suspended.

His saying: (Joining in partners with Allah (the Exalted)). This is the greatest among major sins. Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Joining in partners with Allah (the Exalted) is doing wrong to Lordship dispraising Diety and mistrusting the Lord of the worlds.

Verily he (May Allah's blessings and peace be upon him) said: **«Yet those who reject faith hold (others) as equal with their Guardian-Lord.»** (1: 6) Also He (the Exalted) has said, **«False worship is indeed the highest wrong-doing»** (31: 13) that is why Allah (the Exalted) does not forgive anyone but after repenting.

His saying: (Losing hope in Allah's support). That is to say despairing from all hope in Allah (the Exalted) concerning that which he fears and hopes for, and that is mistrusting Allah (the Exalted) and being ignorant of Him, the vastness of His Mercy, His generosity and forgiveness .

His saying: (And security against the Plan of Allah (the Exalted)). That is to say against His tempting the servant and depriving him of the faith He gave. We seek refuge with Allah (the Exalted) against that. That is verily ignorance of Allah (the Exalted) and His ability and self confidence and conceit.

Let it be known that it was not intended through this Honourable Hadith to limit major sins in three; rather, major sins are many yet those three are among the greatest major sins mentioned in the Holy Koran and the Sunna; it is checked by what the savants said: Every sin was sealed by Allah by Fire, curse, wrath or torture. Ṣheikh Al-Islam Ibn Ṭaymiyya (May Allah's Mercy be upon him) added: Or denying Faith.

I said: Also the one from whom Allah's Holy Messenger (May Allah's blessings and peace be upon him) cleared himself from: Did not he (May Allah's blessings and peace be upon him) say: «He who does so and so does not belong to us».

It was narrated after Ibn Abbas (May Allah be pleased with them): «They are nearer to seven hundered than to seven; yet there is no major sin along with asking for Allah's forgiveness, nor there is a minor sin along with intention».

309 - His saying: (It was narrated after Ibn Masoud (May Allah be pleased with him), «The greatest among major sins is joining in partners with Allah (the Exalted), securing oneself against Allah's (the Exalted) plan, losing hope in Allah's Mercy, and dispairing from Allah's support». It was narrated by Abdur-Razzak).

It was also narrated by Ibn Jarir and supported by truthful references

It was narrated after Ibn Masoud, «The greatest among major sins: Joining in partners with Allah (the Exalted), securing oneself against the Plan of Allah (the Exalted), losing hope in Allah's Mercy, and despairing from Allah's support. It was narrated by Abdur-Razzak.

This chapter discusses many issues:

The first: Interpreting the Holy verse of Aaraf.

The second: Interpreting the Holy verse of Houjor.

The third: Serious warning of he who secured himself against Allah's plan.

The fourth: Serious warning against losing hope.

---

after Ibn Masoud (May Allah be pleased with him).

His saying: (The greatest among major sins are joining in partners with Allah (the Exalted). That is to say in His Lorship or worship. That is unanimously agreed upon.

His saying: (Losing hope in Allah's Mercy) Abu As-Saadat said: It is the most difficult dispair.

This [Honourable Hadith] includes pointing out for hope and fear; thus if he fears, then he should not lose hope or become desperate; rather, he should hope for Allah's Mercy. Those who came before us to desire fear concerning health, and hope concerning illness. That is the way of Abi Suleiman Ad-Darimi and many others. He said: The heart should mostly fear, thus if hope was more than fear then the heart would grow corrupt. Allah (the Exalted) said: **«As for those who fear their Lord unseen, for them is Forgiveness and a great Reward,»** (67: 13) And He (the Exalted) also said, **«Their (only) fear is for the Day when hearts) and eyes will be transformed (in a world wholly new)»** (24: 37). And He (the Exalted) said, **«And those who dispense their charity with their hearts full of fear, because they will return to their Lord; Those who hasten in every good work, and these who are foremost in them.»** (23: 60-61). And He (the Exalted) said: **«Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord- (like one who does not)?»** (39: 9). He (the Exalted) gave priority to caution and not to hope in this Holy Verse.

Chapter

(Among the Characteristics of Faith in Allah (the Exalted): Being patient with what Allah (the Exalted) predestined).

Chapter

His saying: (Chapter: Among the characteristics of Faith in Allah (the Exalted): Being patient with what Allah predestined).

Imam Ahmad said: Allah mentioned patience in ninety places in His Holy Koran.

310 - It was mentioned in the righteous hadith, «Patience is light.» It was narrated by Ahmad, Moslim as well as by Al-Bukhary and Moslem.

311 - «None has been given a gift wider than patience».

312 - Omar (May Allah be pleased with him) said: «We found the best of our living through patience.» It was narrated by Al-Bukhary.

Ali (May Allah be pleased with him) said, «Verily patience is to Faith as is the head to the body- then he raised his voice- he said truly he who is not patient does not believe.» It was presented by Al-Bukhary and Moslem.

Its derivation the one who is patient is a person who suppressed and deprived. Patience is suppressing the soul from impatience or worry, it is suppressing the tongue from complaining and becoming wrathful; it is restrainging the senses from slapping the cheeks and tearing pockets and the like. It was mentioned by Ibn Al-Qayyim (May Allah's Mercy be upon him).

Let it be known as well, that patience is three kinds: Patience for what Allah (the Exalted) has commanded, patience for what Allah (the Exalted) has proscribed, and patience for the ordeals that He (the Exalted) predestined.

His saying: (Allah (the Exalted) has said, **«And if any one believes in Allah, (Allah) guides his heart (aright)»** (64: 1).

Allah (the Exalted) has said, «And if any one believes in Allah, (Allah) guides his heart (a right): for Allah knows all things». (64: 11).

Alkama said, «He is the man who is afflicted by disaster and he knows that it is from Allah (the Exalted); he accepts and surrenders.».

The beginning of the Holy Verse is **(No kind of calamity can occur, except by the leave of Allah)** (64: 11). That is to say by His (the Exalted) volition, will and wisdom, as He said in the following Holy Verse, «**No misfortune can happen on earth or in your souls but is recorded in a decree before we bring it into existence: That is truly easy for Allah**». (57: 22) And He (the Exalted) also said, «**But give glad tidings to those who patiently persevere, - who say, when afflicted with calamity, 'To Allah we belong and to Him is our return.': -They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.**» (2: 155-157).

His saying: (And if any one believes in Allah, (Allah) guides his heart (aright). Ibn Abbas said concerning His saying (except by leave of Allah) that is to say «except by Allah's command» means His predestination and volition (And if any one believes in Allah, He guides his heart (aright). That is to say he who is afflicted by a disaster and knows that it has been predestined by Allah (the Exalted) and he stays patient, becomes contended and surrenders to Allah's predestiny. Allah (the Exalted) would guide his heart and compensate for him what he missed from the present life as guidance in his heart and truthful certainty. And He (the Exalted) may return to him what was taken from him.

His saying: (For Allah knows all things). This is pointing out that this emits from His knowledge which includes His wisdom. And that necessitates patience and acceptance.

His saying: (Alkama said: He is the man who is afflicted by disaster and he knows) that it is from Allah (the Exalted); he accepts and surrenders).

This Honourable Hadith was narrated by Ibn Jarir and Ibn Abi Hatem.

Alkama is Ibn Qais Al-Koufi. He was born while the Holy Prophet (May Allah's blessings and peace be upon him) was still alive, and heard from Abi Bakr, Omar, Othman, Ali, Saad, Ibn Masoud, Aisha and many others (May Allah be pleased with them). He is among the great followers and most knowledgeable and reliable among them. He died after sixty years old.

His saying: (He is the man who is afflicted by disaster ...). This Honour-

It was narrated in Moslem's Saheeh after Abi Huraira that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Two qualities of people include disbelief: Defaming ancestry and wailing over the dead person».

And they narrated after Ibn Masoud, «he does not belong to us, he who beats his cheeks, tears his clothes, and calls for the practices of Pre-Islamic times».

---

able Hadith was narrated by Al-Amash after Abi Thibyan. He said: We were at Alkama's and this Holy Verse was recited (And if any one believes in Allah, (Allah) guides his heart (aright). He said: It is the man afflicted by disaster and he knows that it is from Allah (the Exalted) so he accepts and surrenders. That is the text of Ibn Jarir. This includes an evidence that verily deeds are from Faith. Saïd ben Joubeir said (He who believes in Allah (the Exalted), Allah would guide his heart). That is to say: He says: We belong to Allah (the Exalted) and to Him we return. Also it is shown in this Holy verse that patience is the cause of the guidance of the heart and that is «Guidance of the Heart» the reward of those who are patient.

313 - His saying: (It was narrated in the Saheeh by Moslim after Abi Huraira (May Allah be pleased with him) that: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Two qualities of people include disbelief: Defaming ancestry, and wailing over a dead person.»).

That is to say when they exist in people they constitute disbelief since they were among the practices of Pre-Islamic times; they exist in people and none is saved from them but he who is salvaged by Allah (the Exalted) and endowed knowledge and faith to light his way. But it is not who performed it a branch of the branches of disbelief becomes a disbeliever such as absolute disbelief. Also, it is not who performed it a branch of the branches of Faith becomes a believer, an absolute believer.

314 - «Between a servant and the disbelief or polytheism there exists nothing but dropping the prayer».

His saying: (Defaming ancestry) that is to say shaming which includes his saying: That is not so and so's son even though his fatherhood is known.

His saying: (And wailing over the dead person) that is to say raising the voice while crying and mentioning the virtues of the dead person, because that includes objecting against patience, for example, the wailing woman who says: O my supporter, O My defender and the like. It also includes the patience as an obligation and that all which is not copied after the creed is considered disbelief.

It was narrated after Anas that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «If Allah (the Exalted) desires that which is good for His servant, He (the Exalted) would hasten the punishment in...

---

315 - His saying: (And they narrated after Ibn Masoud, «He does not belong to us, he who heats his cheeks, tears his clothes and calls for the practices of Pre-Islamic times»).

That is among the texts of threatening; and it was narrated after Sufyan Ath-Thawri and Ahmad that it is hated to interprete so that its impact on the soul is greater and its deterrent effect is more eloquent, and it indicates that such practices contradict the required perfection of Faith.

His saying: (He who beats his cheeks) Al-Hafeth said: The cheek was mentioned in particular because beating it was more pervasive, otherwise beating the whole face is similar.

His saying: (Tearing clothes-) It is the part of the clothes where the head enters, and that was the tradition of the Pre-Islamic people when they wanted to express their sorrow for a dead person.

His saying: (Calls for Pre-Islamic practices). Sheikh Al-Islam said: It is wailing over the dead person. Others said: It is calling with woe and grief. Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Calling with Pre-Islamic calls such as calling for tribes and tribalism, and being fanatic for sects, creeds and sheikhs and prefering one for the other, invoking that and supporting others against him or becoming hostile, all such practices are among the practices of Pre-Islamic times.

It was also mentioned by Ibn Hajjah and considered as righteous by Ibn Hibban who narrated after Ibn Umama.

316 - «Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) cursed the woman who scores her face, the woman who tears her clothers, and the woman who calls woe and grief».

This indicates that such matters are considered among major sins, and a small part of that might be forgiven if it was truthful and not for wailing and objecting against destiny. This was narrated by Ahmad (May Allah's Mercy be upon him) for what happened to Abi Bakr and Fatima (May Allah be pleased with them) when Allah's Holy Messenger (May Allah's blessings and peace be upon him) died.

These Honourable Hadiths do not include that which says that crying is forbidden.

... the present life, and if He (the Exalted) desires that which is evil, He (the Exalted) suspended his punishment till He (the Exalted) meets him on the Day of Judgment»...

---

317 - Verily when Ibrahim, Allah's Holy Messenger's (May Allah's blessings and peace be upon him) son died, he (May Allah's blessings and peace be upon him) said: «The eye tears, the heart grieves, yet we do not say but that which pleases the Lord, and we are sorry for you O Ibrahim.» It was mentioned in the two Saheehs.

318 - It was narrated after Ousama ben Zaid (May Allah be pleased with him), «Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) set off to one of his daughters who had a dying son. He was raised to him (may Allah's blessings and peace be upon him) and his breath was clattering. Thereupon his (May Allah's blessings and peace be upon him) eyes became full of tears. Saad said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what is this? He (May Allah's blessings and peace be upon him) said: That is mercy that Allah (the Exalted) put in the hearts of His servants, and verily Allah is Merciful with His servants.».

319 - His saying: (It was narrated after Anas (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «If Allah (the Exalted) desires that which is good for His servant He would hasten his punishment in the present life, and if He desires that which is evil, He would suspend his punishment till He meets him on the Day of Judgment.»).

This Honourable Hadith was narrated by At-Tirmithi and Al-Hakem and was improved by At-Tirmithi. It was presented by At-Tabarani and Al-Hakem after Abdullah ben Maghfal. It was also presented by Ibn Al-Maghfal. It was also presented by Ibn Adi after Abi Huraira while At-Tabarani narrated it after Ammar ben Yaser.

His saying: (If Allah desires that which is good for His servant, He hastens his punishment in the present life. That is to say He would cast on him affliction and disasters because of his excessive sins, so he would drop those sins and become sinless and meets his Lord as such on the Day of Judgment.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: Disasters are benefaction because they grant remission of sins and call for patience. Thus the servant is rewarded for them. They required turning to Allah (the Exalted) in repentance and becoming humble in front of Him. They require shunning from creatures as well as other great benefits. Thus the very same

... and he (May Allah's blessings and peace be upon him) said «verily the greater the affliction the greater the reward).

---

affliction is used by Allah (the Exalted) to remit people's sins and guilts, and that is among the best kinds of benefacton. Thus disasters are mercy and benefaction to all creatures, but if he who is afflicted commits because of them more serious sins than those before affliction then that would be evil for him as far as his religion is concerned, since verily there are some people who when afflicted by poverty, sickness, or pain, they would suffer from hypocrisy; fear, sickness of heart and overt disbelief and dropping some duties and performing some proscribed actions the thing that causes him harm as far as his religion is concerned, for such a person health is better for him as far as what the disaster concerned has given him not as far as the disaster per se is. Also they become patient and obedient because of a disaster, such disaster is a religious benefaction for him, it is itself caused by the Lord (Be He blessed and raised above) and it is Mercy for the creatures and Allah (the Exalted) is praised for it. Thus he who is afflicted and then endowed with patience, patience was a benefaction in as far as his religion is concerned, and he got what remitted his sins; that is Mercy he got through praising his Lord (the Exalted) his Lord's . Allah (the Exalted) has said, **«They are those on whom (Descend) blessings from Allah and Mercy.»** (2: 157) He would get forgiveness of sins and raising of his ranks. Thus he who performs the required patience, would get that.

His saying: (And if He (the Exalted) desires that which is evil; He suspended His punishment. That is to say He delays punishing him for his sins till He meets him on the Day of Judgment».

Al- Azizi said: That is to say He (the Exalted) does not punish him for his guilts in the present life till he reaches in the Afterlife having committed all his sins, so he gets all the punishment that he deserves. This sentence is the last sentence of the Honourable Hadith. The Holy Prophet (May Allah's blessings and peace be upon him) said: «The greater the affliction, the greater is the reward,» till the end of the Honourable Hadith, that is the beginning of another Honourable Hadith, yet when At-Tirmithi narrated them refering to one reference and one companion of the Holy Prophet (May Allah's blessings and peace be upon him).

It also demonstrates at the hope in Allah (the Exalted), and thinking about Allah (the Exalted) all that is good concerning what He predestines for you. In that connection He (the Exalted) has said, **«But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad**

And verily if Allah (the Exalted) loves people, He (the Exalted) would send them ordeal. Thus he who accepts gets acceptance [Allah (the Exalted) will be pleased with him] and he who becomes angry gets [Allah's (the Exalted) wrath] It was improved by At-Tirmithi.

for you. But Allah knoweth, and ye know not» (2: 216).

His saying: (The Holy Prophet (May Allah's blessings and peace be upon him) said, «Verily the greater the affliction the greater the reward. Verily if Allah (the Exalted) loves a group of people He (the Exalted) would send them ordeal. Thus he who accepts gets acceptance [Allah (the Exalted) will be pleased with him] and he who becomes angry he gets [Allah's (the Exalted)] wrath.» It was improved by At-Tirmithi).

320 - At-Tirmithi said: Kuteiba told us that Al-Laith narrated after Anas, and he mentioned the preceding Honourable Hadith. Then he said: And with such reference after the Holy Prophet (May Allah's blessings and peace be upon him) verily he (May Allah's blessings and peace be upon him) said, «Verily the greater the affliction.... till the end of the Honourable Hadith.» Then he said: That is good Honourable Hadith yet strange from this aspect. It was also narrated by Ibn Maja.

321 - Imam Ahmad narrated after Mahmoud ben Labib that: «If Allah (the Exalted) loves a group of people, He (the Exalted) would send them ordeal. Thus he who is patient would get [Allah's] patience; he who becomes grieved would get grief.» Al-Munthiri said: Those who narrated this Hadith are reliable.

His saying: (The greater the reward) that is to say he whose affliction is greater in quantity and quality.

This Honourable Hadith may be used as an evidence by the one who says: Verily disasters are rewarded in addition to remission of sins, and Ibn Al-Qayyim considered it better, that its reward is only the remission of sins unless they were the reason for a good deed such as patience, acceptance, repentance and asking for forgiveness, since then he would be rewarded for what results from them. It is said about the meaning of the Honourable Hadith: Verily the greater the affliction, the greater the reward if he is patient.

322 - His saying: (Verily if Allah (the Exalted) loves a group of people, He (the Exalted) would send them ordeal). That is why it was mentioned in Saad's Hadith, «He (May Allah's blessings and peace be upon him) was asked, which of the people suffers from affliction? He (May Allah's blessings and peace be upon him) said: The prophets, then the best then the best. The

This chapter discusses many issues:

The first: Interpreting the Holy verse of At-Taghabon.

The second: Verily that is considered faith in Allah (the Exalted) .

The third: Defaming ancestry.

The fourth: Serious warning against hitting cheeks and tearing clothes and calling for the practices of Pre-Islmic times.

The fifth: The sign that Allah (the Exalted) wants to do to His servant.

The sixth: Allah (the Exalted) wishes to do him harm.

The seventh: The sign that Allah (the Exalted) loves the servant.

The eighth: Proscribing discontent and wrath.

The ninth: Rewarding acceptance by affliction.

---

a man is afflicted according to his religion; if he were firm concerning his religion, then his affliction would be more severe; if he were lenient concerning his religious duties, he would be afflicted according to his religion. Affliction sticks to the servant till he walks on earth carrying no sin.» This Honourable Hadith was narrated by Ad-Darimi; Ibn Majah and At-Tirmithi.

This Honourable Hadith as well as those similar to it of the evidences of unification. Thus if the servant knows that prophets and the holymen are afflicted with their souls, that is in reality mercy and it cannot be dispelled away from them but by Allah (the Exalted). He [The servant] would realize that they do not possess the ability to protect or to benefit themselves. Thus it is proscribed to go to them or to resort to them in order to ask them to fulfil a need or dispel worry. In the affliction that befalls the prophets and the righteous, there are countless secrets, wisdom, interests and good consequences.

His saying: (Thus he who accepts get the acceptance). That is to say from Allah (the Exalted), acceptance and being pleased are two adjectives which Allah (the Exalted) used to describe Himself (the Exalted) in many places of His Holy Book, such as, **«Their reward is with Allah Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him».** (98: 8). And the way of those who came before as well as those who followed them among the people of the Sunna: Confirming the attributes which Allah (the Exalted) used to describe

Himself and with which Allah's Holy Messenger (May Allah's blessings and peace be upon him) described Him, in a way that fits His Glory and Greatness. That does not include likening [Allah (the Exalted) to others] and infallibility that does not include any suspension; thus if Allah (the Exalted) becomes pleased with him, every sort of good and benefaction will happen to him, and he will be saved from every evil. Acceptance is when the servant serrenders himself totally to Allah (the Exalted) and does not doubt or suspect Allah (the Exalted), and desires His reward; he may find in that comfort and relaxation because of his love for Allah and trust. As Ibn Masoud (May Allah be pleased with him) said: Verily Allah (the Exalted) by His Justice. He (the Exalted) created happiness and joy in certainty and acceptance, and He (the Exalted) created sadness in anger and doubt.

His saying: (And he who becomes angry) Abu As-Saadat said: Anger is hating the thing and not accepting it. That is to say he who becomes angry with Allah (the Exalted) concerning that which He predestined. This person will receive anger from Allah (the Exalted); such punishment is sufficient. It might be used to indicate the necessity of acceptance, and that is Ibn Akil's choice. However, Al-Kadi decided that it is not necessary yet it was preferred by Sheikh Al-Islam and Ibn Al-Qayyim.

Sheikh Al-Islam said: [Allah (the Exalted)] did not command people to be accepting as He (the Exalted) commanded them to be patient. Rather, those who accept [their destiny] were praised. He said,

323 - As for the following, «He who is not patient with My affliction and does not accept My predestiny let him take another god.» That is Israeli and it is not a righteous Hadith told after the Holy Prophet (May Allah's blessings and peace be upon him).

Sheikh Al-Islam said: That which is higher in rank than that -that is to say acceptance- is to verily thank Allah (the Exalted) for the affliction and disaster because of the benefaction of Allah (the Exalted) that he sees in it. And Allah (the Exalted) knows best.

Chapter

(Concerning what was said about hypocrisy).

Allah (the Exalted) has said, «Say, 'I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one God: Whoever expects to meet his Lord, let him work righteous, and in the worship of his Lord, admit no one as partners» 918: 110).

Chapter

His saying: (Chapter concerning what was said about hypocrisy).

That is to say [Chapter concerning] forbidding hypocrisy and warning against it.

His saying: (Allah (the Exalted) has said: **«Say, 'I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one God»**. (18: 110) That is to say I have nothing to do with Lordship or diety; rather, all that belongs to Allah (the Exalted) Alone, He (the Exalted) has no partner and He (the Exalted) revealed that to me, **«Whoever expects to meet his Lord»** (18: 110) That is to say whoever fears Him (the Exalted), **«let him work righteous, and in the worship of his Lord admit no one as partner.»** (18: 110) His saying: (No one) is generalizing proscription and this generalization includes prophets, angels, the righteous, the Holy men and others.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: As for «meeting» it was interpreted by some of those who came before and those who came after as to mean observing the Lord with the eye. They said: Meeting Allah (the Exalted) includes seeing Him (the Exalted) on the Day of Judgment and they gave an evidence.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said about the Holy Verse: Since Allah (the Exalted) is one and since there is no God but Him (the Exalted) then worship should be for Him (the Exalted) Alone without joining in partners, thus as He is exclusively a diety, He (the Exalted) should

It was narrated after Abi Huraira with references, «Allah (the Exalted) said, «I satisfy the partners from joining in partners, he who does something and joins in partners with Me, I let him in his polytheism.» It was narrated by Moslem.

---

be exclusively worshipped. Thus a righteous deed is free from hypocrisy and bound by the Sunna.

The Holy Verse also includes the evidence that the root of the religion with which Allah (the Exalted) sent His Holy Messenger (May Allah's blessings and peace be upon him) as well as other messengers before him (May Allah's blessings and peace be upon him) and that is performing all sorts of worship exclusively for Allah (the Exalted). In that connection he (the Exalted) has said, **«Not an apostle did we send before thee without this inspiration sent by us to him: That there is no God but I; therefore worship and serve Me».** (21: 25).

And those among this nation who contradict this fundamental principle are divisions: An evil person who contends with Allah (the Exalted) concerning His Lordship and Diety, and calls people to worship Him, or an evil who calls people to worship idols, or a polytheist who invokes other than Allah (the Exalted) and curries his favour through all or some sorts of worship, or someone doubting unification [The Oneness of Allah (the Exalted)]: is it true or is it allowable to join in partners with Allah (the Exalted) in worship? Or an ignorant person who thinks that polytheism is a religion that leads to Allah (the Exalted) and that is the most prevalent state of most commoners because they are ignorant and because they just immitate those who came before them, otherwise people wouldnot have been alienated from religion and knowledge of the religion of messengers were forgotton.

324 -His saying: (It was narrated after Abi Huraira (May Allah be pleased with him), «Allah (the Exalted) has said, «It satisfies partners from joining in partners, he who does something to join in partners with Me, will be let by Me in his polytheism». It was narrated by Moslem).

His saying: (He who does something to join in partners with Me). That is to say intended through his deed [to worship] other than Me from among other creatures, I let him and his polytheism alone. And Ibn Maja said: «I am free and he is the one who committed polytheism».

Ibn Rajab (May Allah's Mercy be upon him) said: Let it be known that dedicating deeds to other than Allah (the Exalted) is divided into divisions: Thus once it were hypocrisy as is the case of hypocrites. In that connection

Allah (the Exalted) has said, «**When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance**». (4: 142) Such pure hypocrisy hardly ever be done from a believer during the prayer or fasting. It might be done while giving alms or during required Hajj or others of the seen deeds or it does not exceed the benefits of those deeds, since Faith while performing such deeds is rare. No Moslem doubts that such deed is wrong and that the doer deserves Allah's wrath and punishment.

At other times the deeds are dedicated to Allah (the Exalted) yet it is combined with hypocrisy, so if it originally was combined with hypocrisy then we say that the truthful texts show that it is invalid. He mentioned Honourable Hadiths that show that, for example, this Honourable Hadith and Shaddad ben Aws's Honourable Hadith.

325 - «He who dissimulates in prayer has in fact committed polytheism; he who dissimulates in fasting has in fact committed polytheism; he who dissimulates when alms giving has in fact committed polytheism, and verily Allah (Be the blessed and raised above) says: I am the best oath for he who joins in partners with Me. Thus he who joins in a partner with Me, then the truthfulness of his deed whether little or much, is dedicated to the partner he joined with Me. I am satisfied without him.» It was narrated by Ahmad.

And he mentioned the Honourable Hadiths that have the same meaning. Then he said: Thus, for example, if the intention were to go for the Holy struggle and it was combined with something other than hypocrisy, such as taking a salary for the service, taking something from the loot or goods then the reward for his Holy struggle would decrease yet it would not be totally eliminated.

Ibn Rajab said: Imam Ahmad (May Allah's Mercy be upon him) said: The merchant, the hired, the mercenary, they get their reward for their Holy struggle according to the purity of their intentions and they are not equal to the one who goes to Holy struggle sacrificing himself and giving his money with pure intentions.

He also said about the one who takes fees for the Holy struggle: If he did not set for the Holy struggle but for money, then there is no objection, it is as if he sets off for the sake of his religion, if he were given something, he would take it. It was narrated after Abdullah ben Amr (May Allah be pleased with them) that, «If the one of you decides to go for the Holy struggle and Allah (the Exalted) provides for him as some sort of recompense

It was narrated after Abi Said, «Shall I inform you of that which frightens me a more than the Anti-Christ? They said, O Allah's Holy Messenger (May Allah's blessings and peace be upon him) yes. He (May Allah's blessings and peace be upon him) said: Secret polytheism: The man stands and prays so he prays well when some other man looks at him.» It was narrated by Ahmad.

---

then there is no harms in that. Yet if the one of you goes for the Holy stuggle only when he is given money and if he were not given money he would not go then there is no good in him.,»

It was narrated after Mujahid (May Allah's Mercy be upon him) that he said about the Hajj of the camel driver and the Hajj of the merchant, «It is perfect and complete; it does not decrease anything from their reward». That is to say because their original intention is to perform the rituals of Hajj ragardless of gain. He said: But if the origin of the deed as for Allah's (the Exalted) sake then hypocrisy is incidental, then if it were just a passing through and he dispels it then this would not cause him harm, that is not disputed. Yet if he indulges in it, would his deed be considered wrong or would he not be rewarded for the original intention? The savants among those who came before conflicted over that issues. This was told by Imam Ahmad and Ibn Jarir and overweighed that his deed would not be considered invalid and that he would be rewarded for his first and original intention. This is narrated after Al-Hassan and others. The Honourable Hadith of Abi Tharr after the Holy Prophet (May Allah's blessings and peace be upon him) carries the same meaning.

326 - «He (May Allah's blessings and peace be upon him) was asked about the case of a man who does that which is good and for which people praise him. He (May Allah's blessings and peace be upon him) said: That is the immediate glad tidings of the believer». It was narrated by Moslem.

I said: And the completeness of this rank is made clear in the interpretation of the Honourable Hadith of Abi Saïd if Allah (the Exalted) wishes.

327 - His saying: (It was narrated after Saïd (May Allah be pleased with him), «Shall I inform you about what I fear most for you than the Anti-christ? They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), yes. He (May Allah's blessings and peace be upon him) said: Secret polytheism: The man stands and prays, and he pretends to pray well when some other man looks at him». It was narrated by Ahmad.

328 - It was narrated by Ibn Khouzeimah in his Saheeh after Mahmoud

This chapter discusses many issues:

The first: The interpretation of the Holy Sura of Kahf.

The second: The serious issue of rejecting a good deed if it includes something for other than Allah (the Exalted) .

The third: Mentioning the cause requiring that; it is perfect sufficiency.

The fourth: Verily among the causes: He (the Exalted) is the best among partners.

The fifth: The Holy Prophet's (May Allah's blessings and peace be upon him) fear for his companions against hypocrisy.

The sixth: He (May Allah's blessings and peace be upon him) explained that as the man praying for Allah (the Exalted) yet praying properly when he sees another man looking at him.

---

ben Labeed, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) came and said: O people! Beware of secret polyetheism! They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), what is secret polytheism? He (May Allah's blessings and peace be upon him) said the man stands and prays and when he sees another man looking at him he prays properly. That is secret polytheism».

His saying: (It was narrated after Abi Saïd Al-Khidri) This was mentioned before.

His saying: (Secret polytheism) He (May Allah's blessings and peace be upon him) called it secret because the person who practises it shows that his deeds are for the sake of Allah (the Exalted) while he means others, or he joins in partners by praying properly for this partners.

329 - It was narrated after Shaddad ben Aws, «During the Holy Prophet's (May Allah's blessings and peace be upon him) days we considered hypocrisy as minor polytheism». It was narrated by Ibn Abi Ad-Dunia in the «Book of Ikhlas» and by Ibn Jarir in «At-Tahthib» and by Al-Hakem.

Ibn Al-Qayyim said: As for minor polytheism, it is like little hypocrisy, dissembling in front of people and swearing by other than Allah (the Exalted) and the man telling another man! What Allah (the Exalted) wishes and what you wish, and that is from Allah (the Exalted) and that is from you, and I swear by Allah (the Exalted) and by you, and I have no one but Allah (the Exalted) and you, and I depend on Allah (the Exalted) wishes and what you wish, and that is from Allah (the Exalted) and that is from you, and I swear by Allah (the Exalted) and by you, and I have no one but Allah (the Exalted) and you, and I depend on Allah (the Exalted) and you, and had it not been because of Allah (the Exalted) and you, such and such a thing would not have happened. Yet this might be according to the one saying it and according to his intentions major polytheism.

There is no dispute over the matter that faith is a necessary condition for the validity of the deed as well as for accepting it. Also carrying on performing the deed as was said by Al-Fadl ben Ayyad (May Allah is Mercy upon him) concerning Allah's saying, **«That He may try which of you is best in deed»** (67: 2) He said, «The most sincere and most correct. He was told: O Aba Ali, what is that which is most sincere and most correct? He said: Verily if the deed was sincere yet not correct it would not be accepted; if it were correct yet not sincere, it would not be accepted until it is both sincere and correct. Verily that which is sincere is that which is dedicated to Allah (Glory be to Him) and that which is correct is that which is in conformity with the Sunna».

Discussing the benefits: The Holy Prophet's (May Allah's blessings and peace be upon him) pity on his nation and his (May Allah's blessings and peace be upon him) advice for them and that hypocrisy is more horrible for the righteous than trouble made by men. Thus if the Holy Prophet (May Allah's blessings and peace be upon him) fears hypocrisy for the masters of the Holymen with all that great faith and wide knowledge then others who are lower than them by so many times deserve fear for them of polytheism both minor and major.

Chapter

(A man desiring the present life through his deeds is among polytheistic acts).

Allah (the Exalted) has said, «Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: Vain are the designs they frame therein, and of no effect are the deeds that they do!» (11: 15-16).

CHAPTAR

His saying: (Chapter concerning a man desiring the present life through his deeds is considered among polytheistic acts).

Thus if it is said: What is the difference between this interpretation and the interpretation mentioned in the previous chapter?

I say: There is between them absolute common and particular aspects that are combined in subject matter, that is if what man intends to dissemble in front of people and believing properly in order to be praised by them, then that is hypocrisy as was mentioned before. That is the case of the hypocrites: Also, it is desiring the present life by dissimulating in front of people and asking for their praise and honour. It is differentiated from hypocrisy by being a righteous deed through which one desires an aspect of the present life, like going for Holy struggle in order to take money, as will be mentioned in the following Honourable Hadith.

330 - «Miserable is he who worships the dinar». Or goes for Holy Struggle in order to gain or other than that of the matter, mentioned by our Sheikh after Ibn Abbas (May Allah be pleased with him) as well as after other interpreters of Allah's Holy Verse, **«Those who desire the life of the present and its glitter»** (11: 15).

The writer (May Allah's Mercy be upon him) meant by this interpretation and by what followed, that verily working for the present life is considered an act of polytheism that contradicts the required perfection of unification and deems all actions wrong. It is more serious than hypocrisy because the one desiring the present life might have a will that overpowers or controls most of his deeds, as for the hypocrites, hypocrisy might ensue in one deed but not another and he might not indulge in it, and the believer is cautious against this and that.

His saying: Allah (the Exalted) has said, **«Those who desire the life of the Present and its glitter, -to them we shall pay (the price of) their deeds therein, without diminution, they are those for whom there is nothing in the Hereafter but the Fire; vain are the designs they frame therein, and of no effect are the deeds that they do»** (11: 15-16)).

Ibn Abbas (May Allah be pleased with him) said, «Those who desire the life of the present life» that is to say its reward and «Its glitter» is its money. «We shall pay» that is to say we provide them with the reward for their deed through health and happiness with money, wives; and children. Later on, it was revoked by the following Holy Verse, **«If any do wish for the transitory thing (of this life). We readily grant them - much thing as we will...»** Till the end of the two Holy Veres. (17: 18-19) It was narrated by An-Nahhas in his «Nasikh».

His saying: «Later on it was revoked» that is to say conditioned. Thus the Holy Verse did not say absolute.

Kutadah said, «He for whom the present life was his want, desire and intention will be rewarded by Allah (the Exalted) for his good deeds in the present life and he will reach the After life without a good deed to be rewarded for. As for the believer, he will be rewarded for his good deeds in the present life and recompensed for them in the Afterlife». It was mentioned by Ibn Jarir and supported it by his reference. Then he continued.

331 - Abi Huraira's Honourable Hadith after Ibn Al-Moubarak after Haywat Ibn Shouraih: He said: I was told by Al-Waled ben Moslem who told him that Shoufayy ben Mati' Al-Asbahi told him (Verily he entered Medina to reach a man around whom people gathered. Thereupon he said: Who is this? They said: Abu Huraira. He said so I approached him till I could sit between his hands [Very close to him] while he was talking to people. When he stopped talking and became alone I said: I beseech you to tell me an Honourable Hadith that you heard from Allah's Holy Messenger (May Allah's blessings and peace be upon him) and that you learned and

understood. He said: Thereafter Abi Huraira said: I will do, I'll tell you an Honourable Hadith that Allah's Holy Messenger (May Allah's blessings and peace be upon him) hold me in this house while we were alone then Abu Huraira sobbed and took a deep breath; then he came back to consciousness and said: I will tell you an Honourable Hadith that Allah's Holy Messenger (May Allah's blessings and peace be upon him)told me in this house while we were alone. Then he sobbed another time and fell on his face, and he stayed like that for a long time. Then he came back to consciousness and said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) told me, «Verily when Allah (Be the blessed and raised above) descends on the Day of Judgment to judge among the people while every nation is kneeling, the first one to be called is the reciter of the Holy Koran, a man who died for Allah's sake, and a man who has a lot of money.

Then Allah (Be the blessed and raised above) would say to the rehearser of the Holy Koran: Havenot I told you what I sent down on My Holy Messenger? He said: Yes. He (the Exalted) said: What did you benefit from what you learned? He said: I prayed all through the night and all through the day. Then Allah (the Exalted) would tell him: You lied, and the angels would tell him: You lied, and Allah (the Exalted) would tell him; rather, you wanted the people to say that so and so rehearsed the Holy Koran, then that is said. The one who has money is brought, and Allah (the Exalted) would tell him: Havenot I given you money so that you would not need any body? He said: O Lord, yes. He (the Exalted) said: What did you do with what I gave you? He said I used to pay alms and visit my relatives consistently, so Allah (the Exalted) would tell him; You lied and the angels would tell him: You lied. And Allah (the Exalted) would say; rather, you wanted people to say that so and so is generous, then it was said. Then the one who died for the sake of Allah (the Exalted) is brought and asked: Why were you killed? He would say: I was commanded to go for the Holy struggle and I fought till I was killed. Allah (the Exalted) would tell him: You lied; and the angels would tell him: You lied and Allah (the Exalted) would say; rather, you wanted people to say So and So is brave and it was said: Then Allah's Holy Messenger hit my knees and said: O Abu Huraira these three people are going to be the first three of Allah's (the Exalted) creatures with whom Fire is lit on the Day of Judgment».

Verily our Sheikh asked the writer (May Allah's Mercy be upon him) about this Holy Verse and he answered the summary of which is: He mentioned after those who came before types of what people practise today *without realizing its meaning.*

Such as: A good deed done by many people for Allah's sake, such as alms giving and prayer, visiting relatives, being good to people, leaving wrong doing and the like of what the man does or drops purely for Allah's sake, yet he does not desire its reward in the Afterlife; rather, he wants Allah's sake. Yet he does not desire its reward by preserving and developing his money, or by guarding his family and children, or maintaing benefaction, while he does not worry about desiring the Garden or escaping from Hell-Fire, that person is rewarded for his deeds in the present life and not in the Afterlife. This type was mentioned by Ibn Abbas.

The second type: And this is greater than the first and more feared; it is the type that was mentioned by Mujahid about the Holy Verse: It was sent down concerning him: That verily he does righteous deeds while his intention is to dissimulate people not to ask for the reward of the Afterlife.

The third type: To verily perform righteous deeds aiming to earn money, such as performing the Hajj rituals to take some money, or imigrates for a present life matter, or to marry a woman or he sets off for Holy Struggle because of gains; this type was also mentioned in interpreting this Holy Verse; it is similar to the case of the man who learns for the school of his family or for their gain or for becoming their leader, or he learns the Holy Koran and perseveres on praying because he wants to get a job in a Mosque.

The fourth type: Is to verily perform deeds obeying Allah (the Exalted) faithful in that to only Allah (the Exalted) without introducing a partner, yet he is performing something that brings him out of Islam, such as the Jews and the Christian when they worship Allah (the Exalted) or when they give alms or fast for Allah's sake and for the sake of the Afterlife and like many of the people of this nation who perform in a way of disbelief or major polytheism that brings them totally out of Islam; if they obey Allah (the Exalted) they would obey Him (the Exalted) purely desiring His reward in the Afterlife? But they perform deeds that take them out of Islam and make their deeds rejected; this kind was also mentioned in the Holy Verse as was narrated after Anas and others; those who came before used to fear them; thus some of them said: Had I known that Allah (the Exalted) accepts one's prostration from me, I would have desired death because Allah (the Exalted) says, **«Allah doth accept of the sacrifice of those who are righteous»**. (5: 30).

Then he said: Finally it should be said: If a man performs the fire prayers, gives alms, fasts and performs the rituals of Hajj for the sake of

It was mentioned in the Saheeh after Abi Huraira: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Miserable is the one who worships the dinar; Miserable is the one who worships the dirham; miserable is the one who worships the black garment; miserable is the one who worships the thicket; if he was given, he became pleased and if not he becomes angry, miserable and set back is he and if he...

Allah (the Exalted) asking for the reward of the Afterlife, then after that he performs deeds through which he shows desire for the present life such as going to the Hajj for the sake of Allah (the Exalted) then he goes another time to Hajj for the sake of present life, as the case of our reality, then he is classified with that which is preferred by him. Some said: The Holy Koran often mentions the pure among the people of the Garden and those who purely belong to Hell-Fire.

332 - His saying: (It was mentioned in the Saheeh after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Miserable is the one who worships the dinar; Miserable is the one who worships the dirham; miserable is the one who worships the black garment, miserable is the one who worships the thicket; if he was given he is pleased, and if not he becomes angry, miserable and set back is he; if he is stunned by a thorn he cannot remove it. Blessed is a servant who rides his horse for Allah's sake, his hair is unkempt, his feet are dusty if he is guarding then he is in the rear lines, then he is in the rear lines; if he asks for permission, he is not allowed, and if he interceded he.».

His saying: (It was narrated in the Saheeh) That is to say Al-Bukhary's Saheeh.

His saying: (Miserable) that is to say fell, what is intended here is perished. This was said by Al-Hafeth who said in another place: It is the opposite of fortunate and happy wretched. Abu As-Saadat said: Miserable is said if one tumbles and falls on his face. That is invoking Allah (the Exalted) to make him perish.

His saying: (worshipped the dinar) it is that known amount of gold such a weight.

His saying: (Miserable is the worshipper of dirham) and that is made of silver, it was estimated by philologist to be equal to a grain of barely in weight, and we have a dirham that was coined by Bani Umayya and it is equal to the weight of fifty grains of barely and two fifth of a grain. He called him a servant of it because it [the dirham] is what is intended by his deed, thus every one who orients himself to other than Allah (the Exalted), has in fact joined in a partner with him in worshipping Him (the Exalted) as the case of many people.

His saying: (Miserable is the worshipper of the black garment). Abu As-Saadat said: It is a silk or wool labeled garment and it is said that it is not called as such unless it is labeled and black.

His saying: (Miserable and set back) Al-Hafeth said he became sick again. Abu As-Saadat said: That is to say he fell up side down. That is invoking Allah (the Exalted) to fail him. At-Tibi said: It includes invoking Allah (the Exalted) against him because if he becomes miserable, he will fall on his face and if he is sent back he will fall on his head another time.

His saying: (If he is pricked by a thorn) that is to say if a thorn enters under his skin (he cannot remove it) by means of tongs. This was said by Abu As-Saadat.

What is meant here is that if such was his case, then he deserves that Allah (the Exalted) invokes against him; and any one whose case was as such, should find due to such invocations what harms him in his present lifes as well as in his Afterlife.

Sheikh Al-Islam (May Allah's Mercy be upon him) said: The Holy Prophet (May Allah's blessings and peace be upon him) called him the worshipper of the dinar and dirham the worshipper of the velvet and the worshipper of the black silk garment and he (May Allah's blessings and peace be upon him) mentioned that which is considered invoking Allah (the Exalted) against such person by saying: «Miserable is he and set back is he and it was pricked by a thorn he cannot remove it». That is the case of the one who is afflicted by evil that does not leave him and he does not succeed because he is miserable and is set back thus he could not get what he wants or free himself from that which is hated, and that is the case of the one who worships money, and he (May Allah's blessings and peace be upon him) described him by «if he is given he will be pleased, and if not he will become angry».

In that connection Allah (the Exalted) has said: **«And among them are men who slander thee in the matter of (the distribution of- the alms: If the one given part there of, they are pleased, but if not, behold! They are indigents!« (9: 58) Thus they are pleased for other than Allah (the Exalted) and they become angry for other than Allah (the Exalted), and that is the case of that**

who clings to a leadership or a picture or something similar to that who desires; if he gets that thing he becomes pleased and if not he becomes angry. Such is the servant of his desires; he is the slave of such things since slavery and servitude are in reality the slavery and servitude of the heart. Thus whatever enslaves the heart makes the heart its servant -till he said-.

The same thing goes for the money seeker, that also enslaves him and such affairs are of two kinds: That which is needed by the servant as he needs his food, drink, mate, habitat and the like, such person asks from Allah (the Exalted) and resorts to Him (the Exalted). Thus for him money is used by him to satisfy his need; it is like his monkey that he rides, and his carpet on which he sits without being enslaved by it.

And one of them: What the servant does not need; his heart should not cling to this; if his heart clings to it, he will become enslaved to it, and he might become enslaved by and dependant on other than Allah (the Exalted), thus neither real servitude to Allah (the Exalted) nor real dependance on Him stay with him; rather, he possesses a branch of worship to other than Allah (the Exalted) and a branch of dependance on other than Allah (the Exalted), and that person is most deserving of the Holy prophet's (May Allah's blessings and peace be upon him) saying, «Miserable is the worshipper of the dinar; miserable is the worshipper of the dirham: Miserable is the worshipper of the dirham, miserable is the worshipper of black silk garment, and miserable is the worshipper of the thicket».

This person is a slave to such matters even if he demands them from Allah (the Exalted); verily if Allah (the Exalted) gave them to him, he would be pleased; if Allah (the Exalted) didnot give them to him, he would become angry. Verily, Allah's servant is someone who is pleased by what pleases Allah (the Exalted) and becomes angry by what makes Allah (the Exalted) angry, and he loves what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) love, and hates for Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); he supports the holymen of Allah (the Exalted) and is hostile to the enemies of Allah (the Exalted).» Such person is one who perfected his Faith.

His saying: (Blessed is a servant) Abu As-Saadat said: «Blessed» is [in Arabic «Touba»] the name of the Garden and it was said a tree in the Garden, and this is supported by what Ibn Wahab narrated after Abi Saïd who said, «A man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) what is Touba [Blessings]? He (May Allah's blessings and peace be upon him) said: It is a tree in the Garden, the size of which is the walking distance of one hundred years; the clothes of the people of the Garden come out of its sleeves».

333 - And it was narrated by Imam Ahmad: We were told by Hasan ben Mousa that he heard Abdullah ben Louhai' say that Darraj Abu Samah said: Abu Al-Haitham told him after Abi Saïd Al-Khidri after Allah's Holy Messenger (May Allah's blessings and peace be upon him). «Verily a man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) blessed is the one who saw you and believed in you. He (May Allah's blessings and peace be upon him) said: Blessed is the man who saw me and believed in me, and blessed, and blessed and blessed is the one who believed in me without seeing me. A man told him: What is blessing [Touba]? He (May Allah's blessings and peace be upon him) said: It is a tree in the Garden the size of which is the walking distance of a hundred years; the clothes of the people of the Garden come out of its sleeves».

This Honourable Hadith has evidence in the two Saheeh, as well as in others. Also Ibn Jarir narrated a strange Honourable Hadith. Wahab (May Allah's Mercy be upon him) said, «Verily there is in the Garden a tree called Touba; a riding person rides in its shade for a hundred years without reaching the end: its flowers are thin garments and its leaves are thin gowns, its branches are amber, and its base is corundum, its soil is camphor, its dirt is musk, rivers of wine, milk and honey came out of its base and it is a place for the people of Garden to sit around; while they are sitting angels who came to them from their Lord leading excellent horses tied to gold chains their faces are as beautiful as lamps, their skin is as soft as silk, their saddles are made from gold and their clothes are from sarcenet and brocade; they would make it kneel down and say: Verily our Lord (the Exalted) has sent us to you so that you may visit Him (the Exalted) and salute Him (the Exalted). He (May Allah's blessings and peace be upon him) said: They would ride them. He (May Allah's blessings and peace be upon him) said that they are faster than the bird and smoother than butterflies. Trotting without being trained, the rider rides next to his brother while talking to him and whispering to him, not an ear of those riding horses would hit the ear of another nor would one kneel even a tree would move away from their way in order not to separate between a man and his brother.

He (May Allah's blessings and peace be upon him) said: Thereupon they reached the Most Merciful, Most Compassionate and He (the Exalted) shows them His generous face so that they may look at Him and when they would see Him (the Exalted) they would say: O Allah (the Exalted): You are the Peace and from You the Peace; You deserve all Glory and Honour. He (May Allah's blessings and peace be upon him) said then Allah (Be He blessed and raised above) would say: I am the Peace, from Me the Peace, and on you My Mercy and Love. Welcome My servants who fear and obey Me without seeing Me . He (May Allah's blessings and peace be upon him) said: Thereupon they would say: O Our Lord (the Exalted) we did not worship You as You should be worshipped, and we did not appreciate You as we should. Thus permit us to prostrate in front of You. He (May Allah's blessings and peace be upon him) said: Then Allah (the Exalted) would say: This is not an abode of hard work or worship; rather, it is an abode of comfort and I verily freed you from the hardships of worship. Thus ask Me whatever you want such that every man among you has a wish, so they would ask Him (the Exalted), even the one who has the shortest wish will say: O My Lord, the people of the present life competed among each other and they were disturbed because of that, so give me every thing they had from the day you created the present life till the day You ended it.

Thereupon Allah (Be the blessed and raised above) would say: Today you asked a short wish and you asked something lower than your rank; that is from Me to you and I will bestow upon you with My rank because there is not misery or shortage of benefaction. He (May Allah's blessings and peace be upon him) said: He (the Exalted) would say: Show My servants what their wishes did not reach and what no one thought about. He (May Allah's blessings and peace be upon him) said: Thereupon they would show them till they feel that their wishes in their souls were short among those things they were shone as if complied Jades on each four there is a bed made of one ruby and on every bed a horrible gold dome and in every dome there is a furniture of the Garden and in every dome there are two maids each is wearing two of the garments of the Garden. There is not a color in the Garden but found in them; there is not a nice smell but from them; the light penetrates their faces through the dome so that who sees them thinks that the dome does not exist. Their brain could be seen through their legs like a white line in a red ruby. They see his virtue as compared to his companions as the virtue of the sun is compared to stones or better. And he sees in them the same. Then he enters to where they are so they salute, kiss and hug him and say: By Allah (the Exalted) we never thought that Allah (the Exalted) would create someone like you. Then Allah (the Exalted) commands the angels so they lead them to the Garden in one line till each of them reaches his prepared rank».

This Honourable Hadith was narrated by Abi Hatem and referred to Wahab ben Manbah, and he added, «Thus look at the gifts of your Lord who endowed you [with those gifts]; and then there are domes at the upper comrade and rooms built from pearls and their doors are made from gold and their beds from rubies, their mats from silk and brocade and their pulpits from light; light like the ray of the sun radiates from their doors and courts, they are like the twinkling planet in day light, and there are great laces in the highest places made from rubies which also shine. Had it not been subjugated, eyes would have been dazzling; all that is in those places is made from white rubies and furnished with white silk; and that which is made from green rubies is furnished with green silk, and that made from yellow rubies is furnished with assorted green esmerald, red gold and white silver, their angles and legs are made from jewels and their balconies are domes of pearls and their towers are rooms of. When they went to get what their Lord gave them Jades made of white rubies were brought to them; life was breathed into them; under them there are immortal scions, each scion has in his hand the rein of a jade of those jades as well as its bridles which are made from white silver on which pearls and rubies are arranged, beds set and covered by silk and brocade. Those jades took them while they observe the gardens of the Garden, so when they reach their houses, they will find angels sitting at platforms made from light waiting for them to visit them and shake hands with them and congratulate them on the honour granted by their Lord. Thus when they enter their palaces they find them all that they request and ask for; at the door of every palace of those palaces there are four gardens; two of these have plants that have branches and two green gardens, in them there are two flowing springs and there are two pairs of every kind of fruit, also there are young maids limited to tents, so when they enter their houses and settle down their Lord would tell them (Did you find that what your Lord promised you?). They said: By our Lord (the Exalted), yes. He (the Exalted) would say: Did you accept your Lord's reward? They said: O Our Lord (May Allah be pleased with him), we are pleased, may Thou be pleased with us. He (the Exalted) would say, My being pleased with you, I placed you in My abode and I let you look at My face. Then they said: (Praise Allah (the Exalted) who freed us from sadness, verily our Lord (the Exalted) is Most Merciful Most Grateful, He places us in this abode because of His benefaction. We are not afflicted by fatigue, nor do

... who rode his horse for Allah's sake, his hair is unkempt, his feet are dusty, if he is guarding then he is guarding, and if he is in the rear lines, then the is in the rear lines; if he asks for permission he is not allowed and if he intercedes, he was not granted intercession».

---

we feel exhausted). That is a strange text and parts of it are mentioned in the two Saheehs.

Khaled ben Maadan said, «Verily there is in the Garden a tree called Touba [Blessing] all of it is udders, it suckles the boys of the people of the Garden and that the miscarried babies of women are in a river of the rivers of the Garden living in it till the Day of Judgment, when he is resurrected as a forty years old man.» It was narrated by Ibn Abi Hatem.

His saying: (Riding his horse for Allah's (the Exalted) sake) that is to say going for the Holy struggle.

His saying: (Unkempt) that is to say Holy Struggle kept him busy thus he did not have time for enjoying oils or combing his hair.

His saying: (If he were guarding then he would be guarding that is to say protect the army from the attacks of an enemy.

His saying: (Then he would be guarding-) that is to say he was not neglectful or unaware and such terms are used to describe the one who performs his jobs perfectly.

His saying: (If he were in the rear lines, then he is the rear lines) that is to say in the rear lines of the army, moving himself from one position to another for the sake of Holy Struggle. Thus every position or rank that he occupies whether by day or by night, desiring Allah's reward and seeking to please and to obey Him (the Exalted).

Ibn Al-Jawzi (May Allah's Mercy be upon him) said: He is unknown and does not aim at gaining prestige.

Al-Khilkhali said: It means that he follows the orders given to him and stays where he is asked to stay; he does not lose his position; rather, he mentioned guarding the rear lines because they are the most difficult positions. It also includes the virtue of guarding for the sake of Allah (the Exalted) .

His saying: (If he asks for permission, he was not granted permission) that is to say if he asks for the permission of the princes and those similar in position and authority to them, he is not granted permission because he does not have a high rank or position relative to them. All that is because he did not demand having a high rank; rather, he demands what Allah (the

This chapter discusses many issues:

The first: The man desiring the present life by working for the Afterlife.

The second: The interpretation of the Holy verse of Hud.

The third: Naming the Moslem Man, the worshipper of the dinar, dirham, and thicket.

The fourth: Interpreting that if he were given, he would be pleased; if he were not given, he would become angry.

The fifh: His saying: «Miserable and set back».

The sixth: His saying: «If he were pricked by a thorn he could not remove it».

The seventh: Praising the one who goes to Holy struggle and possesses these qualities.

Exalted) has to give without directing his act to other than Him (the Exalted).

His saying: (and if he intercedes) (he would not be allowed). That means if his case requires his intecession concerning something loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) his intercession is not accepted by princes and the like.

334 - Imam Ahmad and Moslem narrated after Abi Huraira, «May an unkempt person motivate by hand the sworn to Allah (the Exalted), He would answer him».

335 - Also it was narrated by Imam Ahmad after Mousaab ben Az-Zoubeir, he said: Othman (May Allah be pleased with him) said- while in a sermon- «I will verily tell you an Honourable Hadith that I heard from Allah's Holy Messenger (May Allah's blessings and peace be upon him). Nothing prevented me from telling it to you but my suspect in you. I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Guarding one right for Allah's (the Exalted) sake is better than a thousand nights in which one prays and fasts during their days».

Also it was narrated by Al-Hafeth Ibn Assaker in the interpretation of Abdullah ben Al-Moubarak; Abdullah ben Muhammad, the judge of Nousseibeen, said that Muhammad ben Al-Moubarak told him, dictated the following Verses in Tartous in the year 177 A.H.

He said: Thereupon I met Al-Fadl through what he wrote at the Holy Mosque, when he read it his eyes were filled with tears. He said: Abu Abdur-Rahman told the truth and he advised me. Then he said: You are among those who write the Honourable Hadith? I said: Yes, he told me: Write down this Honourable Hadith and Al-Fadl ben Ayyad told me: We were told by Mansour ben Al-Moutamir after Abi Saleh after Abi Hurayira.

336 - «Verily a man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) teach me something which I win with the reward of those who struggle for the sake of Allah (the Exalted). Thereupon he (May Allah's blessings and peace be upon him) said: Can you pray without saying and fast without breaking the fast? Thereupon he said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) I am weaker than being able to do that, then the Holy Prophet (May Allah's blessings and peace be upon him) said: By the One who possesses my soul, if I were to tolerate that, I would not reach the virtue of those who struggle for the sake of Allah (the Exalted), do not you know that the horse of the one who fights for the sake of Allah (the Exalted) will be followed in his power and thus good deeds would be recorded for him?».

Chapter

(He who obeys religious authorities and princes in proscribing what Allah (the Exalted) allowed or allowing what Allah (the Exalted) proscribed, then he has taken them as lords besides Allah (the Exalted)).

Ibn Abbas said, «Stones from the sky are about to fall upon you; I say: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said and you say: Abu Bakr and Omar said?».

Chapter

His sayisng: (He who obeys the savants and princes in proscribing what Allah (the Exalted) allowed, then he had taken them as lords besides Allah (the Exalted).

Allah (the Exalted) has said: «**They take their priests and their anchorites to be their lords in derogation of Allah, and (they will take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one God there is no God but He. Praise and Glory to Him: (Far is He) from having the partners they associate (with Him)**» (9: 31). The explanation of this Holy Verse was mentioned above by the Honourable Hadith of Adi ben Hatem (May Allah be pleased with him).

His saying: (And Ibn Abbad (May Allah be pleased with them) said: Stones from the Heaven are about to fall on you. I say: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said and you say: Abu Bakr and Omar said?»).

His saying: (Are about) that is to say approaching fast.

This saying after Ibn Abbas (May Allah be pleased with them) is the response to the one who said to him: «Verily Abu Bakr and Omar (May Allah be pleased with them) do not consider relishing Umra [Minor Hajj] and Hajj.

This saying after Ibn Abbas (May Allah be pleased with them) is the response to the one who said to him: «Verily Abu Bakr and Omar (May Allah be pleased with them) do not consider relishing Umra [Minor Hajj] and Hajj; rather, they consider that it is better to exclusively go to Hajj». Or that which has the meaning of this. Ibn Abbas believed that enjoying the Minor Hajj when going to Hajj is an obligation and he used to say:

337 - «If one circumambulates around the House [Kaaba] and walks between As-Safa and Al-Marwa seven times, then he would be free from his Minor Hajj whether he likes or not». It was narrated after Souraka ben Malek, when they were ordered by the Holy Prophet (May Allah's blessings and peace be upon him) to perform the Minor Hajj and to be free when they circumambulate around the House and walk between As-Safa. He said: «O Allah's Holy Messenger(May Allah's blessings and peace be upon him), does this apply to this year only or shall we apply it for ever? He (May Allah's blessings and peace be upon him) said: Rather once for ever.» The Honourable Hadith is mentioned in the two Saheehs.

Then there is no excuse here for the one who asks for the opinions of the creeds of the savants and what each Imam used as a reference and takes from their saying what is shown by evidence if he has the faculties that enables him to do that. Concerning that Allah (the Exalted) has said: «If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: that is the best and most suitable for final determination». (4: 59).

338 - It was narrated after Al-Bukhary, Muslim and others that the Holy Prophet (May Allah's blessings and peace be upon him) said, «Had I confronted what turned my back to, I would have never guided, and had not I got the sacrifice with me I would have freed myself». That is how it was said by Al-Bukhary after A'isha (May Allah be pleased with her). The same Honorable Hadith was said by Jaber: «Do what I ordered you to do, had not I got the sacrifice, I would have done as you were ordered». There are many Honorable Hadiths that support Ibn Abbas.

In general that is why Ibn Abbas said with the opinion of Abu Bakr and Omar (May Allah be pleased with them) when the people objected to this Honourable Hadith. They (May Allah be pleased with them) said, «Stones from the sky are about to fall unto you... till the end of the Honourable Hadith».

Imam Malek (May Allah's Mercy be upon him) said, «There is none among us but is a respondant and responded to, but the one who is buried

Imam Ahmad said, «I am surprised by a people who knew [Honorable Hadith] and realized that it is truthful, and they go and ask for Abi Sufyan's opinion while Allah (the Exalted) has said: «Then let those beware who withstand the Apostle's order, lest some trial befall them, ...

---

in this grave (May Allah's blessings and peace be upon him)».

The discussions of the savants concerning this, are plenty.

339 - The savants still give their personal opinions about incidents and developments; he who is right will have a double rewarded, and he who makes a mistake will be rewarded once, as has been mentioned in the Honourable Hadith.

However, if the evidence becomes clear to them, they would adapt it and leave their own opinion. But in case the Hoboura ble Hadith did not reach them or was not proved that it was said after the Holy Prophet (May Allah's blessings and peace be upon him), or if it was proved yet it was contradicted or objected against by someone. Then it is permissible for the Imam to give his own religious opinions. During the time of the four Imams (May Allah's Mercy be upon him), the Honourable Hadiths used to be asked of those who had them through hearing and lecturing, and a man would travel through countries for several years seeking to hear the Honourable Hadiths.

Then the Imams took care of the books and gathered those Honourable Hadiths in books and narrated them with references and showed that which is truthful that which is good and that which is weak. Religious jurists classified and wrote books about every creed and they mentioned the evidence of those who gave their opinions. Thus it was made easy for the one who sought knowledge. Every Imam mentions the opinion and its proof or evidence. In what Ibn Abbas (May Allah be pleased with them) said there is the evidence and does not work according to it - imitating the Imam- then this should be denied by being rough because he contradicted the evidence.

Imam Ahmad said: We were told by Ahmad ben Omar Al-Bazzaz that they were told by Ziad ben Aiyoub, that Abu Oubeida Al-Haddad told them after Malek ben Dinar after Ikrama after Ibn Abbas: «There is none among us but one who adapts from his sayings and leaves other than the Holy Prophet (May Allah's blessings and peace be upon him)».

Thus according to this, he should reject the one who leaves the evidence as to the saying of one of the savants: No matter who he is; the Imams say

... or a grievous Penalty be inflicted on them» (24: 63). Do you know what trial is? Trial is polytheism.

---

this, verily imitation is not permissible but in matters of opinion whereby there is no evidence that can be used as reference such as the Holy Koran and the Sunna. What is meant by some of the savants, when he said: Matters of opinion are not rejected. As for the one who contradicts the Holy Koran and the Sunna, such person should respond to what was said by Ibn Abbas, Ash-Shafi', Malek and Ahmad, and that is unanimously agreed upon, as was mentioned above by Ash-Shafi (May Allah's Mercy be upon him).

His saying: Imam Ahmad said, «I an surprised by a people who realized that it is truthful and they go and ask for Abu Sufyan's opinion while Allah (the Exalted) has said, «Then let those be aware who withstand the Apostle's order, lest some trial befall them or a grievous penalty be inflicted on them.» (24: 63).

Do you know what the trial is? The trial is polytheism, perhaps had he repeated some of his sayings, some would have remained in his heart so he would perish».

This was said by Imam Ahmad (May Allah's Mercy be upon him) and it was narrated after him by Al-Fadl ben Ziad and Abu Taleb. Al-Fadl said after Ahmad: «I thought over the Holy Koran and I found obeying the Holy Messenger (May Allah's blessings and peace be upon him) mentioned in thirty-three places. Then he started to rehearse: «Then let those beware who withstand the Apostles's orders, lest some trial befall them... till the end of the Holy verse». (24: 63) And he mentioned: The trial which is polytheism - till he said - would perish». Then he started rehearsing this Holy verse, «But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction» (4: 65).

And Abu Taleb said after Ahmad and it was said to him: «Verily a people who leave the Honourable Hadith and refer to the opinion of Sufyan and others. Thereupon he said: I am surprised by a people who hear the Honourable Hadith and know the evidence and realize its truthfulness and they abondon it and resort to the opinion of Abu Sufyan and others. Allah (the Exalted) has said, «Let those beware who withstand the Apostle's order, lest some trial befall them, or a grievous penalty be inflicted on them» (24: 63). Do you know what the trial is? The trial is disbelief. Allah (the Exalted) had said: «Tumult and oppression are worse than slaughter». (2: 217) Thereupon they left the Honourable Hadith said by Allah's Holy Messenger (May Allah's blessings and peace be upon him) and they were overwhelmed by their desires to resort to an opinion.» This was mentioned by Sheikh Al-Islam (May Allah's Mercy be upon him).

His saying: (They knew the evidence) that is to say the references of the Honourable Hadith and its truthfulness. Thus if the reference is truthful, then it is considered a truthful Honourable Hadith by the authorities of the Honourable Hadith as well as by other savants.

And Sufyan is: Ath-Thawri the ascetic, reliable, worshipper, and jurisprudent Imam. He had Companions who learned after him and is a famous creed and his mention by the savants in the books such as «At-Tamhid» by Ibn Abdel-Barr and «Al-Istithkar» and «Kitab Al-Ashraf Ala Mathahib Al-Ashraf» by Ibn Al-Munthir, «Al-Muhalla» by Ibn Hazm, «'Al-Mughni» by Abi Muhammad Abdullah ben Ahmad ben Qudama Al-Hanbali and many others.

Thus when Imam Ahmad (May Allah's Mercy be upon him) said: «I am surprised by a people who know the evidence and its truthfulness... etc..» he rejected that. And he indicated hesitation of the heart which makes the person a disbeliever. This affliction has become widespread specially among those who are educated and they in turn played their tricks for preventing people from adapting the Holy Koran and the Sunna and they prevented people from following the Holy Messenger (May Allah's blessings and peace be upon him), aggrandizing his orders or forbidding; an example of that what they said: Only they are who seek guidance by the Holy Koran and the Sunna, and Opinion has been suspended. And he said: This very person whom you imitate knows about the Honourable Hadith better than you, and there are many such sayings which aim at making people stop following the Holy Messenger (May Allah's blessings and peace be upon him) who do not talk because of desire; and they drive them to depend on the opinion of those who may make mistakes; other Imams contradict him; his opinion is suspended with an evidence; there is not an Imam but possessing a part of the knowledge rather than all of it. Thus it is the duty of every responsible person, if that evidence from Allah's Holy Book and the Sunna of His Holy Messager (May Allah's blessings and peace be upon him) reach him and he understands its meaning, he should work accordingly in spite of those who contradict him, as Allah (the Exalted) has said: «Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye who remember of admonition». (7: 3).

He (the Exalted) has also said: «Is not enough for them that we have sent down to thee the Book, in it is Mercy and a Reminder to those who believe» (29: 51).

The story of the consensus has already been mentioned above; and it has been shown that he who copies is not considered among the people of knowledge, and it was also narrated by Abu Omar Ibn Abdel-Barr and others that such matter is unanimously agreed upon.

I said: No one contradicts that but those ignorant imitators, because they are ignorant of the Holy Koran and the Sunna, and because they turn away from it. Those people, even if they thought that they followed the Imams, in reality they contradicted them and followed a course different from theirs. As we mentioned earlier after Malek, Ash-Shafi and Ahmad, yet Ahmad's (May Allah's Mercy be upon him) discussion shows that copying before having evidence is not dispraised; rather, it is rejected for the one who has evidence and it is contradicted, because of an opinion of one of the Imams, and that starts by turning away from thinking about Allah's Holy Koran and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and resorting to the books of those who came after and being satisfied with such books regardless of the two revelations, that resemble what happened to the people of the Book about whom Allah (the Exalted) said, «They take their priests and their anchorites to be their Lords in derogation of Allah» (9: 31).

As will be discussed in the Honourable Hadith of Uday ben Hatem. Thus the one who is wise should if he reads the books of the savant and thought about them and realized what they said refer to the Holy Koran and the Sunna, since every religious authority who has as opinion as well as those who follow him and adapt his creed must mention him in his reference, and the truth about this issue is one, and the Imams are rewarded for their opinion; the writer considers thinking what they say a way to know about different issues and to keep them in mind and to distinguish between right and wrong by using evidence mentioned by those seeking knowledge, and through this one recognizes he who is worthier than the savants because of the evidence, and the evidence of the original from Allah's book and from most of the Honourable Hadith, as was said by Abu Suweid after some people among Mouath's companions.

340 - «Verily when Allah's Holy Messenger intended to send Mouadth to Yemen he (May Allah's blessings and peace be upon him) said: How would you rule if you were asked to judge? He answered: I judge by Allah's

……

Holy Book; he (May Allah's blessings and peace be upon him) said: If you do not find what you want in Allah's (the Exalted) Holy Book? He said: Then I refer to the Sunna of Allah's Holy Messenger (May Allah's blessings and peace be upon him). He (May Allah's blessings and peace be upon him) said: If you do not find what you want in the Sunna of Allah's Holy Messenger nor in His (the Exalted) Holy Book? He said: I give my own opinion without hesitation. He said: so Allah's Holy Messenger (May Allah's blessings and peace be upon him) stroke his chest and said: Praise Allah (the Exalted) who guided the messenger of Allah's Holy Messenger to what pleases Allah's Holy Messenger (May Allah's blessings and peace be upon him)». And he supported this by what was said by Al-Hareth ben Omar after some people of Mouath ben Jabal's companions, «Verily sent him to Yemen... etc...».

All the Imams (May Allah's Mercy be upon him) did not neglect or refrain from explaining things; rather, they forbade people from imitating them in case the Sunna was clear because they realized that the knowledge was always something that they did not know about and that knowledge might reach others; and examples about that are plenty as it cannot be concealed from the one who read the discussions of the savants.

Abu Hanifa (May Allah's Mercy be upon him) said: If the Honourable Hadith after Allah's Holy Messenger(May Allah's blessings and peace be upon him) was mentioned then it is highly esteemed and respected and if it was narrated after the Companions (May Allah be pleased with them) then, it is also highly esteemed and respected, but if it was narrated after the followers, then we say, we are men and they are men.

And he said: If I say something and the Holy Book of Allah contradicts it, then leave it and follow what Allah (the Exalted) said in His Holy Book. It was said: If what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said contradicts it? He said: Leave what I said and follow what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said. It was said: If the Companions contradict it? He said: Leave what is said and follow what the Companions said.

Al-Rabi' said: I heard Ash-Shafi' (May Allah's Mercy be upon him) saying: If you find in my Book what contradicts Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Sunna then follow and leave what I said.

And he said: If there is a righteous Honourable Hadith that contradicts what I have said, then drop what I have said.

It was narrated after Uday ben Hatem that he heard the Holy Prophet (May Allah's blessings and peace be upon him) rehearsing this Holy verse, «They take their Priest...

Malek said: From everyone there are sayings that are adopted while others are dropped with the exception of Allah's Holy Messenger (May Allah's blessings and peace be upon him).

Something like this was also mentioned after him earlier, thus there is no excuse for any imitator after this. And if we interprete all that was said by the savants about this issue we would not be brief; what we mentioned is sufficient for the seeker of guidance.

His saying: (Perhpas if he rejects some of what he (May Allah's blessings and peace be upon him) said, to say what Allah's Holy Messenger (May Allah's blessings and peace be upon him) said. (Some aberrance might take place in his heart thus he might perish-. He (May Allah's Mercy be upon him)warned that rejecting what the Holy Messenger (May Allah's blessings and peace be upon him) said is a cause for the aberrance of the heart and that is perishing in the present life as well as in the Afterlife, as Allah (the Exalted) has said: «Then when they go astray, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors». (61: 5).

Sheikh Al-Islam (May Allah's Mercy be upon him) said concerning the meaning of Allah's (the Exalted) saying: «Then let those beware who witnessed the Apostle's order (24: 63). Thus if the one who contradicted His (the Exalted) command was warned against disbelief and polytheism; or from painful torture, that would show that it might lead to disbelief and painful torture, and it is well known that leading to the painful torture is merely due to committing an act of disobedience only. Thus leading to disbelief is rather because of disparaging the truth is associated with it as was done by Ibliss, may Allah (the Exalted) curse him.

Abu Jaafar ben Jarir (May Allah's Mercy be upon him) said after Ad-Dahhak: «Let those who disobey His command be affícted with the turmoil». He said, «[Allah (the Exalted)] would install in his heart so he would not believe, verily disbelief would appear through his tongue and his neck is beaten».

His saying: (Or a grievous penalty be inflicted on them) in the present life a painful torture from Allah (the Exalted) because they contradicted and disobeyed the orders of Allah's Holy Messenger (May Allah's blessings and peace be upon him).

His saying: (It was narrated after Uday ben Hatem (May Allah be

... and their anchorites to be their lords in derogetion of Allah, and (They take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: There is no God but Him. Praise and glory to Him: (For is He) from having the partners they associated (with Him).» (9: 3) So I told him; «We do not worship them. He said: «Donot they proscribe what Allah (the Exalted) allowed and in turn you proscribe it; do not they allow what Allah (the Exalted) proscribed and you allow it? So I said: Yes. He said: That is worshipping them». It was narrated by Ahmad and At-Tirmithi.

---

pleased with him) that he heard the Holy Prophet (May Allah's blessings and peace be upon him) reciting the following Holy verse, «They take their priests and their anchorites to be their lords in derogation of Allah, and (They take as their Lord) Christ the son of Mary....» (9: 31).

So I said, «We do not worship them. He said: Do not they proscribe what Allah (the Exalted) allowed and you proscribe it; and they allow what Allah (the Exalted) proscribed and you allow it? I said: Yes. He said: That is worshipping them». It was narrated by Ahmad and At-Tirmithi).

341 - This Honourable Hadith was narrated in many ways; it was narrated by Ibn Jarir, At-Tabarani, Ibn Mardawaih and Al-Baihaqi.

His saying: (It was narrated after Ouday ben Hatem) that is to say the famous At-Tai. Hatem is Ibn Abdullah ben Al-Hashraj a person famous for his generosity. He came to the Holy Prophet (May Allah's blessings and peace be upon him) in the month of Shaaban in the year 9 A.H. He embraced Islam and lived for one hundred and twenty years.

The Honourable Hadith includes evidence that obeying priests and anchorites in matters of disobedience to Allah (the Exalted) is considered worshipping them in derogation of Allah (the Exalted) and it is classified under major polytheism that is not pardoned by Allah (the Exalted) as mentioned at the end of the Holy verse, «Yet they were commanded to worship but One, Allah: There is no God but Him. Praise and glory to Him: (Far is He) from having the partners they associate with Him.» (9: 31). He (the Exalted) also said something similar in the following Holy verse: «Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.» (6: 121).

Many people have fallen in this along with those who identified with them because they never took into consideration the evidence if it contra-

This chapter discusses many issues:

The first: The interpretation of the Holy verse of An-Nour.

The second: The interpretation of the Holy verse of Bara't.

The third: Drawing attention to the meaning of worship that was denied by Ouday.

The fourth: Likening Ibn Abbas by Abi Bakr and Omar; and likening Ahmas by Sufyan.

The fifth: Changing conditions to reach this end till worshipping anchorites became for most the best deed and it was called guardianship; and worshipping anchorites was considered knwoledge and jurisprudence; then the situation changed till those who were not righteous were worshipped besides Allah (the Exalted). And worshipped those who were ignorant.

---

dicted the copier, and it is classified under such polytheism. And there is among them those who went too far and believed that adapting the evidence under such circumstances is hated or proscribed, thus the trial became more grievous. And he said: They know about evidence better than we do, and no one adapts the evidence but he who has an opinion and may be they verbalized dispraising the one who works according to the evidence; and there is no doubt that such is considered among the things that alienated the Islam as our Sheikh (May Allah's Mercy be upon him) said in Al-Masail:

So circumstances changed and reached this end. Thus worsipping anchorites became for most among the best deeds, and they called it guardianship, and worshipping anchorites was considered knowledge and jurisprudence. Then the situation changed till those who were not considered righteous used to be worshipped, and worshipped those who are ignorant.

As for obeying the princes and following their path on matters that contradict what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) legislated, then such an act led in the past as well as in the present to affliction in the rules of most rulers after the Orthodox Caliphs and so on. Verily Allah (the Exalted) has said: «But if they hearken not to thee, know that they only follow their own lusts: And who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrong-doing» (28: 50).

It was narrated after Ziad ben Houdair that he said: Omar (May Allah be pleased with him) told me, «Do you know what destroys Islam? I said:

……

No. He said: It is destroyed by the mistake of a savant, a discussion by a hypocrite, and the rule of wrong-doing Imams». It was narrated by Ad-Dirani.

May Allah (the Exalted) make us among those who are guided by the Truth and to be just with it.

Chapter

Allah (the Exalted) has said: «Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the evil one, though they were ordered to reject him...» (4: 60)...

Chapter

Chapter (Allah (the Exalted) has said, «Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee... till the end of the Holy verse.» (4: 60).

Al-Imad Ibn Kathir (May Allah's Mercy be upon him) said: The Holy verse dispraises those who turned away from the Holy Book and the Sunna and they resorted to others concerning matters of justice; that is what is meant by the evil here.

What the savant Ibn Al-Qayyim (May Allah's Mercy be upon him) said concerning the definition of the evil, has been mentioned before; it is all behavior through which the worshipper exceeded his limits concerning a worshipped, followed, or an obeyed; thus every one who resorts for judgment for other than the Holy Book of Allah (the Exalted) and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him), then he has resorted to the evil whom Allah (the Exalted) has commanded His believing servants to reject, since resorting for judgment is only to the Holy Book of Allah (the Exalted) and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and to those who judge by resorting only to them; thus he who resorts for judgment to others, has exceeded his limits and dropped what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) legislated and put him in a position which he does not deserve.

The same thing goes for the one who worships someone or something

... but the Shaitan's wish is to lead them astray far away (from the Right)» (4: 60)....

---

besides Allah (the Exalted); he verily has worshipped the evil one; thus if the worshipped is righteous then the act of worship performed by the worshipper and directed towards him, went to the Shaitan, the one who ordered him to perform it. Concerning Allah (the Exalted) has said: «One Day shall we gather them all together. Then shall we say to those who join gods (with Us), to your place. Ye and those ye joined as partners. We shall separate them, and their partners shall say: We arenot whom ye worshipped! Enough is Allah a witness between us and you: We certainly knew nothing of your worship of us.» There will every soul prove (The fruits of) the deeds it sent before: They will be brought back to Allah to their rightful Lord, and their invented falsehoods will leave them in lurch». (10: 28 - 30) and He (the Exalted) has also said, «One Day He will gather them all together, and say to the angels, arenot you that these men used to worship? They will say: «Glory to thee our (tie) is with Thee as Protector- not with them. Nay, but they worshipped the Jinns: Most of them believed in them». (34: 40 -41).

And if he were among those who called others to worship him or if it were a tree, a stone, a tombstone or others such as those things taken by polytheists as images carved according to the shapes of the righteous, angels or other subjects, that is then considered an evil doing that Allah (the Exalted) commanded His worshippers to reject in worship and to free themselves from; He (the Exalted) commanded them to worship any other but Allah (the Exalted) no matter what that thing was, and all that is a result of the Shaitan's works, and seduction, since he is the one who called people to perform all that which is wrong and he beautified it for whomever performed it, and that contradicts unification which constitutes the meaning of «There is no God but Allah». Thus Monotheism is rejecting all that which is evil and wrong worshipped by worshippers besides Allah (the Exalted).

Concerning that Allah (the Exalted) has said: «There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people, we are clear of you and of whatever ye worship besides Allah. We have rejected you, and there has arisen, between us and you, enmity and hatred for ever, -unless ye believe in Allah and Him Alone». (60: 4) Among them who worship other than Allah (the Exalted) has in fact gone beyond his limits and performed towards this person worship that he does not deserve.

Imam Malek (May Allah's Mercy be upon him) said: «Evil is that

... When it was said to them, «Come to what Allah hath revealed, and to the Apostle». Thou seest the hypocrites avert their faces from thee in disgust. How then, when they are seized by misfortune, because of the deeds which their hands have sent forth? Then they come to thee, swearing by Allah; we meant no more than good- will and conciliation!» (4: 61-62)...

---

which is worshipped regardless of Allah (the Exalted)».

Also, the one who seeks the judgment of other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) has is fact abandoned what the Holy Messenger (May Allah's blessings and peace be upon him) brought, avoided and joined a partner with Allah (the Exalted) in matters of obedience and contradicted what Allah's Holy Messenger (May Allah's blessings and peace be upon him) brought that is which Allah (the Exalted) commanded him (May Allah's blessings and peace be upon him) when He (the Exalted) said: «So judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee» (5: 51) and He (the Exalted) has also said, «But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction». (4: 65) Thus he who contradicts what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) commanded that is to say by judging between people by resorting to other than what Allah (the Exalted) sent down or if he desires following his desires and wants, then such a person has removed the religion of Islam and Faith from around his neck.

If such a person claims that he is a believer, verily Allah (the Exalted) rejects that and calls them liars when He (the Exalted) said «Declare»; verily «Declare» is mostly said to those who claim something and then contradict it by performing the opposite; this is verified through His (the Exalted) saying, «And they were commanded to reject it» because rejecting evil is the pillar of Monotheism, as mentioned in the Holy verse of Al-Baqara if this pillar was not accomplished, then this person wouldnot be considered a monethiest, and then unification is the essence of faith through which all deeds become right and without which all deeds become invalid. That is evident in His (the Exalted) saying, «Whomever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold... till the end of the Holy verse». (2: 256). That is, seeking Judgment of the evil is believing in him.

His saying, (but the Shaitan's wish is to lead them astray for among (from the Right) (4: 60) Allah (the Exalted) shows in this Holy verse that resorting to the judgment of the evil concerning that which the Shaitan commands and beautifies for those who obey him; and He (the Exalted) shows that that is among the delusions of the Shaitan; that shows that such delusion is among the most serious among delusions, and the farthest from the right path.

There are four issues in this Holy verse:

The first: It is the Shaitan's desire.

The second. It is delusion.

The third: Confirming it.

The fourth: Describe it as far from the right path and truth.

Thus praise Allah (the Exalted) how great this Holy Koran is and How Eloquent it is! It shows that it is the Lord of the world's words, He (the Exalted) revealed it to His most honourable Holy Messenger (May Allah's blessings and peace be upon him) and taught it to His truthful and honest servant (May Allah's blessings and peace be upon him).

His saying: (When was is said to them, Come to what Allah has revealed and to the Apostle. Thou seest the hypocrites avert their faces from thee is disgust) (4: 61) Allah (the Exalted) has shown that such is a quality of the hypocrites, and that the one who does so asks for it, even though he claims to be a believer he is verily far from Faith.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: That constitutes an evidence that he was called to ask for the judgment of the Holy Koran and the Sunna and his refuse is considered among the hypocrites.

His saying: (avert their faces) means they turn away and reject. How plenty are those who possess such qualities, especially those who claim to be learned. They verily turn away from that which is required by the evidence brought by Allah's Holy Koran and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and he resorts to the opinions of those who commit many mistakes; those who relate to the four Imams by identifying with those that may not be identified with, and through depending and relying on the opinion of those whose opinion may not be adapted; they adopt the opinion of those people which contradict the text of the Holy Koran, the Honourable Sunna, and the fundamental rules of religion. Thus the followers of the Holy Messenger (May Allah's blessings and peace be upon him) become estranged among those people, as has been mentioned and warned from in the previous chapter.

So think about those Holy verses as well as about those to follow, you will realize what has befallen most people of averting from the Truth and of dropping work according to it in most cases. Allah's helps is sought from Himself.

His saying: «When it was said to them: Make not mischief on the earth, they say, why, We only want to make peace!» (2: 11) Abu Al-Aliya said about this Holy Verse: It means that you should not disobey Allah (the Exalted) on earth, because he who disobeys Allah (the Exalted) on earth or orders others to disobey Allah then he commits mischief on earth, because peace on earth and in Heaven can be accomplished by obeying Allah (the Exalted) and His Holy Messneger (May Allah's blessings and peace be upon him). And verily Allah (the Exalted) has told about the brothers of Yousuf [Joseph](May Allah's peace be upon him) who said, «They shouted out, O Crier, O ye (in) the caravan! Behold! Ye are thieves, without doubt! They said, turning towards them, What is it that ye miss? Then said, «We miss the great breaker of the king; for him who produces it, is (the reward of) a camel load' it will be bound by it. (The brothers) said: By Allah! Well ye know that we came not to make mischief in the land, and we are no thieves» (12: 70 - 73). Thus this Holy verse showed that every act of disobedience is considered mischief on earth.

This Holy verse fits the interpretation in the following sense: Verily seeking Judgment to other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) is classified among the deeds of hypocrites and it is considered as mischief on earth.

The Holy verse includes: Warning against being inticed by the sayings of the people of desires even though they decorated them by swearing. It also includes warning against being deceived by an opinion if its truth has not been supported by evidence from Allah's Holy Koran and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him). So how plenty are those who believe that which is untruthful and disbelieves that which is truthful; such is mischief on earth and it results in much corruption that lead who commit it away from Truth and leads him to that which is invalid. He asks Allah (the Exalted) to forgive and grant us constant health, both concerning religion, the present and the Afterlife.

So think and you will find that such is the case of most people except

... «Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): For the Mercy of Allah is (always) near to those who do good.» (7: 56).

Allah (the Exalted) has said, «Do they then seek after a judgement of (the Days of) Ignorance? But who for a people whose faith is assured, can give better judgment than Allah?» (5: 53).

---

those who are guarded and protected by Allah (the Exalted) and are endowed with the Strength of faith; those who are endowed with a sound mind; those whose desires are driven away from them; those endowed with insight to drive away that which is similar to the truth is untruthful; that is benefaction of Allah (the Exalted); He grants it to whomever He desires. O Allah (the Exalted) possess all Great Benefaction.

His saying: «Do no mischief on the earth after it hath been set in order». (7: 56) Abu Bakr ben Ayyash said concerning this Holy verse: Verily Allah (the Exalted) has sent Muhammad (May Allah's blessings and peace be upon him) to the people of the earth when they were corrupt and doing mischief, and Allah (the Exalted) reformed them through Muhammed (May Allah's blessings and peace be upon him). Thus he who calls for that which contradicts what Muhammed (May Allah's blessings and peace be upon him) brought is classified among those doing mischief on earth.

Ibn Al-Qayyim (May Allah's Mercy be upon him) said: Most interpreters said: Do not do mischief on it [Earth] by disobeying [Allah (the Exalted)] and by obeying other than Allah (the Exalted) after Allah (the Exalted) has reformed it by sending messengers, revealing religion and calling [people] to obey Allah (the Exalted). Verily worshipping other than Allah (the Exalted) and calling for other than Him (the Exalted) and joining in partners with Him (the Exalted) are considered as the most serious kinds of mischief on earth; rather, mischief on earth is in reality through joining in partners with Him (the Exalted) and contradicting His commands, since joining in partners with Him (the Exalted) and calling for other than Allah (the Exalted) and erecting another object of worship, as well as following other than Allah's Holy Messenger (May Allah's blessings and peace be upon him) are considered the most serious mischiefs on earth; no reform can take place for it or for its people unless Allah (the Exalted) Alone is worshipped and obeyed and called for; while His Holy Messenger (May Allah's blessings and peace be upon him) is followed and obeyed; others should be obeyed [only] if they order others to obey the Holy Messenger (May Allah's blessings and peace be upon him).

It was narrated after Abdullah ben Amr (May Allah's Mercy be upon him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «The one among you does not believe...

If this person orders people to disobey him (May Allah's blessings and peace be upon him) and contradicts his religion, then this person should never be obeyed. He who thinks about the state of the world, finds that all reform and righteousness on earth are a consequence of unifying Allah (the Exalted) worshipping Him (the Exalted) and obeying His Holy Messenger (May Allah's blessings and peace be upon him); and that every disturbance, affliction, draught, seeking up an enemy as the absolute master, and many other such things, is caused by contradicting His Holy Messenger (May Allah's blessings and peace be upon him) as well as by calling for other than Him (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

This interpretation fits the Holy verse in the following manner: Verily seeking the judgment of other than Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) is considered among the deeds that cause most serious corruption; there is no reform or correction of the state of affairs but though seeking the Judgment of Allah (the Exalted) and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and that is the path of believers, and the people of faith. In that connection Allah (the Exalted) has said, «If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell, what an evil refuge!» (4: 115).

His Saying: (Allah (the Exalted) has said: «Do they then seek after a judgment of (the Day of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?» (5: 53).

Ibn Kathir (May Allah's Mercy be upon him) said: He (the Exalted) rejects everyone who turns away from Allah's judgment that encompasses all that which is good, proscribes all that which is evil; He rejects everyone who turns away to other ideas, desires and terms laid by men without referring to Allah's religion, as the people of Pre-Islamic times used to judge through ignorance, delusions as the Tatarians judged or ruled through the policies adapted after Jenkis Khan who wrote the «Al-Yasiq» which is nothing but a book including judgments adapted from different religions, such as Judaism, Christianity and Islam, and which also includes many judges which are abso-

... until his desire fits that which I brought». An-Nawawi said: That is a truthful Honorable Hadith which we narrated in the book «Kitab Al-Hijjah» with proper reference.

---

lutely his personal opinion and desires. So it became something legal that is preferred to judging through the Holy Koran and the Honourable Sunna. Thus he who does that is considered a disbeliever and fights till he returns to the Judgment of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); he would not judge by using any other reference whether rare or frequent.

His saying: (But who, for a people whose faith is assured, can give better judgment than Allah? (5: 53) This is an interrogation that carries the meaning of rejection, that is to say there isnot better than His Judgment. That is a sort of using comparison of adjectives when the other party does not exist; that is to say and who is more just than Allah (the Exalted); he who realizes the religion of Allah (the Exalted) and believes in Him and realizes that He is the best Judge and more merciful with His Servants than a mother is with her child; he recognizes and knows the best interest of His servants, He (the Exalted) who is able to do every thing, the wise in what He (the Exalted) says, does, legislates and predestines?.

And the Holy verse includes; warning against the rule and judgment of ignorant and people [Pre-Islamic judgment] and chosing it or preferring it to the judgment of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); thus he who had done that, would have left or turned away from that which is better, that is the truth, which contradicts the invalid .

342 - His saying: (It was narrated after Abdullah ben Amr (May Allah be pleased with them): Verily Allah's Holy Messenger(May Allah's blessings and peace be upon him) said: [The one among you does not believe until his desire fits that which I brought». An-Nawawi said: That is a truthful Honourable Hadith which we narrated in the book «Kitab Al-Hijjah». with proper reference»).

This Honourable Hadith was narrated by Ash-Shafi in the book, «Al-Hujja, Ala Tarik, Al-Hujjah». with proper reference as was narrated by the writer (May Allah's Mercy be upon him) after An-Nawawi. It was also narrated by At-Tabarani, Abu Bakr ben Assem and Al-Hafeth Abu Naim in «Al-Arba-in» (the forty Hadiths) the condition that they should be truthful. As a reference and witness to that in the Holy Koran is what Allah (the Exalted) has said, «But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them...» (4: 65) and. «It is not fitting for a believer, a man or a woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision...» (33: 36) and «But if they hearken not to thee, know that they only follow their own lusts...» (28: 50) as well as other similar Holy verses.

His saying: (The one among you does not believe) that is to say is not considered among the people of perfect and required faith for which Allah (the Exalted) promised its people to admit them into the Garden and to save them from Hell-Fire. Such a person might have the rank of disobedience and wrong-doing among the people of Islam.

His saying: (Till his desire fits what I brought). «Desire» is what he loves and have a tendency to; so if you love, like or have tendency to, and if you perform what Allah's Holy Messenger (May Allah's blessings and peace be upon him) brought, he will not perform that which contradicts him (May Allah's blessings and peace be upon him). Such is the attribute of the people of absolute Faith; and if he contradicts that whether in some of his states or in most of them, requires perfect Faith cannot be attributed to him as was mentioned in the Honourable Hadith of Abi Huraira.

343 - «An Adulterer is not considered adulterer unless he commits adultery while he is a believer; a thief is not considered a stealer unless he steals while he is a believer». This means that by committing an act of disobedience; the attributed of required perfect Faith is denied for him and his belief diminishes. Thus the attribute Faith cannot be said about him unless associated with the act of disobedience or immorality. Thus it is said: A disobedient believer, or it is said: A believer in as far as his Faith is concerned, yet he is immoral as far as an act of disobedience in concerned; thus he has aboslute Faith without which his Islam becomes invalid as Allah (the Exalted) has said, «... he should free a believing slave...» (4: 92) and evidence on the state of those among this nation who came before as well as its Imams: Verily Faith is that which is verbalized, done, and intended; it is increased by obedience and decreased by disobedience: Examples on that from Allah's Holy Book and the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) are more than can be counted; however, an example from the Holy Koran, «... and never would Allah make your faith of no effect...» (2: 143) That is to say, your prayer directed at Beit Al-Maqdiss [Jerusalem] before it was changed to the Qibla [in Mekka], [a nother example is] the Holy prophet's (May Allah's blessings and peace be upon him) saying to the delegation of Abdel-Qais.

……

---

344 - «I order you to believe in Allah (the Exalted) Alone, do you know what believing in Allah (the Exalted) Alone is? It is the witness that there is no God but Allah». Till the end of the Honourable Hadith. It is mentioned is the two Saheehs as well as in As-Sunnan.

Also the evidence that Faith may increase is what Allah (the Exalted) has said, «... and the believers may increase in Faith...» (74: 31) and «... Yea, those who believe, their faith is increased, and they do rejoice...» (9: 124) that is contrary to those who said: Verily faith is that which is said, they are Al-Murji'a and he who said: Part of Faith is to believe, such as Al-Ash'arites. And it is very well known both mentally and religiously that the intention of truth is believing, and working according to it is believing and saying that which is truthful is believing, and the people of innovations do not have that which contradicts what the people of the Sunna and consensus say, all thanks and grace belong to Allah (the Exalted). Allah (the Exalted) has said, «It is to righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day... Such are the people of truth...» (2: 177) that is to say the overt and the secret deeds they performed in this holy verse. What the Arabs say is a witness on that: A truthful campaign. And Allah (the Exalted) has named the desire which contradicts that which the Holy Messenger (May Allah's blessings and peace be upon him) brought, a god, so He (the Exalted) has said, «Seest thou such a one as taketh for his God his own passion (or impulse)?» (25: 43) Some interpreters said: One does not have passion without committing it.

Ibn Rajab (May Allah's Mercy be upon him) said: As for the meaning of the Honourable Hadith: Verily man does not require perfect Faith till his passion becomes in accordance with what the Holy Messenger (May Allah's blessings and peace be upon him) came with such as the commands, the forbidden and others. So he likes what he was ordered to perform and hates what he was forbidden from; such a meaning was mentioned in the Holy Koran in more than one place; He (the Exalted) dispraised the one who hates what Allah (the Exalted) likes, or likes what Allah (the Exalted) hated, as He said: «This is because the followed, called forth the wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect» (47: 28). Thus every believer has the duty to like what Allah (the Exalted) likes, performing all the ritual; if the loving increases till he performs what is required of him, that will be considered benefaction; if he hates what Allah (the Exalted) prohibited him to abstain from what Allah (the Exalted) has proscribed; if this hatred increases till it necessitates abstaining from per-

Al-Sha'bi said, «There was a man among thee hypocrites and an other Jewish man between whow there was a conflict. Thereupon the Jewish said: Let's go to Muhammad (May Allah's blessings and peace be upon him) and ask him (May Allah's blessings and peace be upon him) to judge between us, because he knew that he (May Allah's blessings and peace be upon him) does not take bribes; the hypocrite said let's go to the Jews to judge between us, because he knew that they can be bribed. So they agreed to go to a priest in Jouheina and ask him to judge between them, so the Holy verse, «Hast thou not turned thy vision to those who declare...» (4: 60).

---

forming that which is hated, that will be considered benefaction.

Thus he who loves Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) a heartly and truthful love, that necessitates or requires of him to love with his heart what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) love, and hate what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) hate, and he accepts what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) accept and becomes wrathful at what makes Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) wrathful, and he should perform by his senses according to such love or hate, so if he performs through his senses something that contradicts that, such as committing some of what Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) hate, and drops what Allah and His Holy Messenger love while able to do it; that indicates that his love is deficiet, thus he has to repent and resume perfecting this necessary love with a pillar of worship if it is perfected. Thus all sorts of disobedience arouse from preceding passions of the soul to the love of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

Allah (the Exalted) has described the polytheists by following desires, in many parts of His Holy Koran. He (the Exalted) has said: «But if they hearken not to thee, know that they only follow their own lusts: And who is more astray than one who follows his own lusts, devoid of guidance from Allah?» (28: 50). Also innovations develop from preceding passions and desires to religion. That is why those people were called the people of lusts or the people of passion and desires, the same thing goes for acts of disobedience, they develop through preceding passion and lust to the love of Allah (the Exalted) and the love of what He loves; the same thing also goes for the love of persons: Such love should be according to what the Holy Mes-

And it was said: I reached two conflicting men. One of them said: Let us go to the Holy Prophet (May Allah's blessings and peace be upon him) to judge between us, the other said, let us go to Ka'b ben Al-Ashraf then they went to Omar; one of them told him what happened so he came to the one who rejected Allah's Holy Messenger's (May Allah's blessings and peace be upon him) judgment: Is that so? He said: Yes. So he hit him with the sword and killed him».

---

senger (May Allah's blessings and peace be upon him) brought. Thus the believer should love what Allah (the Exalted) loves among angels, messengers, Prophets, rightieous men, martyrs and believers in general, that is why among the signs of faith are: Verily a man loves only for Allah (the Exalted) thus it becomes proscribed to support the enemies of Allah (the Exalted) as well as those hated by Allah (the Exalted) in general; thus by doing this, all religion becomes to Allah (the Exalted); he who loves; gives and prevents for Allah (the Exalted), has perfected Faith, and he whose love, hate, giving and prevention because of personal desires, such is considered a defect in his necessary Faith. Thus repentance is necessary.

This Honourable Hadith fits the interpretation in the following manner: It shows the difference between the people of Faith and the hypocrites and those who commit acts of disobedience in their deeds, sayings and intentions.

345 - His saying: (Ash-Sha'bi said) He is Amer ben Shourahil Al-Koufi, an authority of his time. He was among those who memorized [the Holy Koran and the Honourable Hadith]. He used to say, «I never wrote on paper». [Became of his very strong memory, he could do without writing]. He witnessed many of the [Holy Prophet's] Companions and lived over eighty years. This was said by Ath-Thahabi.

Some of what was said by Ash-Shabi is that which shows that a hypocrite hates the judgment of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) most and more than the Christians and Jews. Also he has more enmity than those towards people of Faith. As the case during these times and before them such as giving aid to enemies against Moslems, and their being keen to extinguish the light of Islam and Faith. And he who thinks about history and about the events and battles that has taken place, realizes that such has been the case of hypocrites at present as well as in the past. And Allah (the Exalted) has warned His Holy Prophet (May Allah's blessings and peace be upon him) from them and from approaching him (May Allah's blessings and peace be upon him). He (the Exalted) urged him (May Allah's blessings and peace be upon him) to set the Holy Struggle against them in many places of His Holy Koran.

Concerning that He (the Exalted) has said: «O Prophet1! Strive hard against the unbelievers and the Hypocrites, and be firm against them...» (66: 9). And in the story of Omar (May Allah's Mercy be upon him) and his killing the hypocrite who requested the judgment of the Jewish Kaab ben Al-Ashraf an indication that he who shows disbelief and hypocrisy must be killed, and Kaab ben Al-Ashraf showed extreme enmity and harm toward the Holy Prophet (May Allah's blessings and peace be upon him). Thus it is legal to kill such a person. Also Moslim narrated in his Saheeh after Omar.

346 - I heard Jaber saying: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Who would kill Kaab ben Al-Ashraf? Since he has hurt Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him); Muhammad ben Muslima said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) do you like me to kill him? He (May Allah's blessings and peace be upon him) said: Yes. Thereupon he said: Allow me to speak, he (May Allah's blessings and peace be upon him) said: Speak; he approached towards him and mentioned what happened between them and said: Verily this man wanted alms and he tormented us, when he heard him he (May Allah's blessings and peace be upon him) said: By Allah (the Exalted) you would also become bored. He said: Now we have followed him and we hate to let him go before knowing what would happen to him. He said: I wanted you to grant me a loan. He said: What would you give me as a lien? He said: What do you want? He said: I accept your women as a lien? He said: You are the most beautiful among the Arabs, shall we give you our women in lien? He said: I want your children? He said: The one of us is cursed by saying: He was given as a mortgage against two measures of dates. However, we give you our weapons as mortgage. He said: Yes. And he promised to bring him Al-Hareth, Abi Abs ben Jaber and Oubada ben Bushr. He said: They came at right and he descended to meet them. Sufyan said, Amr said: The women told him: I hear a voice that resembles that of Adam. He said, rather, that is Muhammad ben Muslima and Roudai'a and Abu Naila, verily if the generous were invited to stab him at night he would answer.

Muhammad said: When he comes I would catch him from his head, so when I firmly hold him you can kill him. He said: When he descended he was wearing his clothes loosely, and they said: We can smell scents, he answered yes, I have such and such wives and the best woman among Arab women to apply scent. He said: Do you allow me to smell? He said: Yes. So he smelled, and said: Can I go back now. He said: Thereafter he caught his head and said: Come and kill him and they killed him».

Omar's (May Allah's Mercy be upon him) story shows that the hypocrite when he manifests his hypocrisy should be killed as was mentioned in the two Saheehs and in others.

347 - Verily the Holy Prophet (May Allah's blessings and peace be upon him) abandoned killing who overtly manifested his hypocrisy. He (May Allah's blessings and peace be upon him) said: «That the people would not say that Muhammed is killing his companions». May Allah's peace and blessings be upon him.

Chapter

He who rejects some of the names and attributes. And Allah (the Exalted) has said, «Yet do they reject (Him), the Most Gracious! Say, He is my Lord! There is no God but He! On Him is my trust, and to Him do I turn!» (13: 30).

Chapter

His saying: (Chapter concerning he who rejects some of the names and attributes. And Allah (the Exalted) has said, yet do they reject (Him), the Most Gracious. Say, He is my Lord! There is no God but He! On Him is my trust, and to Him do I turn!» (13: 30).

The reason for sending down this Holy verse is known and mentioned in the interpretation of books as well as in others. That is other polytheists of Quraish rejected the name «Most Merciful» because they were obstinate, and He (the Exalted) has said: «Say, Call upon Allah or call upon the Most Gracious: By whatever name ye call upon Him (it is well): To Him belongs the Most Beautiful Names...» (17: 110) And «Ar-Rahman» [The Most Merciful] is His name and His attribute; this name indicates that Mercy is His attribute, and that is among the attributes of perfection, so if the polytheists rejected one of His names, and it is one of the names that pointed at His perfection, then rejecting the meaning of that name and other similar names is as such, verily Jahm ben Safwan and those who followed him claimed that it did not point at a permanent attribute of Allah (the Exalted); they were followed by groups of Mutazila, Al-Asharites and others. That is why they were declared unbelievers by many of the people of Sunna.

Those Juhmites as well as those who agreed with them concerning suspension, rejected that which Allah (the Exalted) used to describe Himself with such as they attribute of His perfection and Exaltedness, and they built this suspension on invalid bases that they erected. Thereupon they said:

It was mentioned in the Saheeh of Al-Bukhary that Ali said, «Talk to people about what they know; do you want Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) to be given the lie?».

These attributes are used to describe physical bodies, thus they necessitate that Allah (the Exalted) has a body; that is the origin of their delusions; they did not understand by Allah's attributes but that which they have conceived of from the attributes of creatures, so they drew similarities in the beginning between Allah (the Exalted) and His creatures then they suspended the attributes of His perfection, and compared Him (the Exalted) to those imperfect; material and nonexisting objects. First they compared then they suspended. They compared Him (the Exalted) to every imperfect and nonexisting. They dropped what the Holy Koran and the Sunna indicated an evidence that Allah (the Exalted) used to describe Himself or to describe His Holy Messenger (May Allah's blessings and peace be upon him) with that which fit His Greatness and Exaltedness. That is what this nation as well as its Imams who came before have agreed on. They verily confirmed to Allah (the Exalted) what His Holy Messenger (May Allah's blessings and peace be upon him) has confirmed without using similitude or integrity without suspension. Since verily discussing attributes is a branch of discussing the essence which is identified with. As those suspending attributes [of Allah (the Exalted)] confirm that Allah (the Exalted) has an essence that does not resemble any other essence. The people of Sunna believed in this and confirmed the attributes that Allah (the Exalted) used to describe Himself and that His Holy Messenger (May Allah's blessings and peace be upon him) used to describe Him; attributes concerning His Perfection, Exaltedness and which do not resemble any of the attributes of His creatures. Since verily they have been endowed with the Holy Book [Holy Koran] of Allah (the Exalted) and the Sunna [Honorable Hadith] of His Holy Messenger (May Allah's blessings and peace be upon him) and they havenot fallen into contradictions, while those suspending the attributes, have denied and rejected what has been mentioned in the Holy Book and the Sunna concerning those attributes and they have fallen into contradictions. So logic and reported narrations have made what they said obsolete, grave and praise, also their claims have been made obsolete by the consensus of the people of the Sunna such as the companions, the followers, their followers and the Imams of the Moslems.

Religious authorities (May Allah's Mercy be upon them) while responding to the Juhmites, Mouattila [Those suspend the attributes of Allah (the Exalted)], Moutazila, Al-Asharites and others, concerning invalidating or rejecting those innovations and the contradictions and disintegration they included are: Imam Ahmad and his famous response, «Kitab As-Sunna» by Abi Abdullah Al-Marouzi, Othman ben Said's response to the «Stubborn Disbeliever» that is to say Bishr Al-Marisi, «Kitab At-Tawhid» by the leader of Imams, Muhammad ben Khouzeima Ash-Shafi, «Kitab As-Sunna» by Abi Bakr Al-Khallal, Abi Othman As-Sabouni Ash-Shafi, Sheikh Al-Islam Al-Ansari Abi Omar ben Abdelbarr An-Nimri, and many people among the companions and followers of the four Imams as well as the people of Sunna and those who came later such as Abu Muhammad Abdullah ben Ahmad ben Kodamah, Sheikh Al-Islam Ibn Taymiyya and his companions and followers as well as others. Thereupon to Allah (the Exalted) alone belongs all praise and grace because the people of Sunna still exist even though desires and opinion have become varied and diversed. And Allah (the Exalted) knows best.

348 - His saying: (It was narrated in the Saheeh of Al-Bukhary after Ali(May Allah be pleased with him), «Talk to people about what they know; do you want Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) to say lie?».

«Ali» is the prince of believers; he is Abu Al-Hassan Ali ben Abi Taleb, one of the Orthodox Caliphs. The reason for his saying and Allah (the Exalted) knows best is what happened during his Caliphate; many people wanted to learn and discuss the Honourable Hadith. Many narrators and preachers existed. They used to include in their narration Hadiths, not known previously. Some people might have objected against them and rejected them [the alleged Honorable Hadiths]. However, some of them might have some basis or truthful meaning, so some mistakes and corruption used to take place because of that. The Prince of Believers (May Allah be pleased with him) guided them by telling them not to discuss with people but that which is known to benefit people concerning their religion and its rules, such as showing that which is allowed and that which is proscribed which they were assigned to learn and apply without getting busy in what might reject truth which in turn would lead to be lie [Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him)] especially at a time when people conflicted, contradicted and their arguments and discussions were extensive.

Our Sheikh (May Allah's Mercy be upon him), the writer of this book, Abdur-Razzak narrated after Mouammar after Ibn Tawus after his father after Ibn Abbas, «Verily he saw a man trembling when he heard an Honorable Hadith after the Holy Prophet (May Allah's blessings and peace be upon him) concerning attributes - as an objection against that- so he said: What made those [people] afraid? They feel at ease with very well defined matter [or Holy verse] and become terrified with every ambiguous one».

---

did not like someone to read to people but that which benefited their religion, worship and interaction with each other, matters that they cannot do without; he used to prohibit them from reading in books such as the books of Ibn Al-Jawzi: At-Tabsira because they drop that which is more required and more beneficial, also they include what Allah (the Exalted) knows best that it should not be believed. He who is safeguarded [from such mistakes] is one who is safeguarded by Allah (the Exalted).

Also the Prince of Believers, Mouawiya ben Abi Sufyan used to prevent the narrators from narrating, because of the strange matters they narrated as well as because of leniency in copying narrations and many other causes; he used to say:

349 - «The only person who is allowed to narrate is an Amir or a person ordered by the Amir». All this was done in order to keep the straight path straight in knowledge, in deed, in intention, and drop every thing that is considered a means to leave it. [The straight path] such as innovations and their means, and Allah (the Exalted) is the One who guides to the right thing; there is no strength or ability but through Allah (the Exalted) .

350 - His saying: (It was narrated by Abdur-Razzak after his father from Ibn Abbas: «Verily he saw a man trembling when he heard an Honorable Hadith after the Holy Prophet (May Allah's blessings and peace be upon him) concerning the attributes, as an objection against that. He said: What made those people distribute? They fell at ease with every very well defined matter [or Holy verse] and become terrified with every ambiguous one»).

His saying: (It was narrated by Abdur-Razzak). He is Ibn Hammam As-Sanai Al-Muhaddith [a narrator] the narrator of Al-Yaman and the compiler of «At-Tasnifs» of books. He narrated much after Mouammar ben Rashid the writer of Az-Zuhri. He is Sheikh Abdur-Razzak who narrated much after him.

Mammar is Abu Ourwa ben Abi Amr Rashid Al-Azdi Al-Hirrani then

……

Al-Yamani. He is one of the scholars among the companions of Muhammad ben Shehab Az-Zuhri. Many narrations are narrated after him.

His saying: (After Ibn Tawus), He is Abdullah ben Tawus Al-Yamani Mammar said: He was the best to know about the Arabic language. Ibn Ouyina said he died in the year 132 A.H.

His saying: (After his father). He is Tawus ben Kaysan Al-Jundi, the Imam. It was said: His name is Thakwan; this was said by Ibn Al-Jawzi.

I said: He is one of the Imams of interpretation [of the Holy Koran and Honourable Hadith] as well one of the most learned people. He said in «Tahthib Al-Kamal», after Al-Waleed Al-Mokari after Az-Zuhri. He said: «I went to Abdel-Malek ben Marwan. He said: O Zuhri! Where did you come from? He said. I said: From Mecca. He said: Who did you leave to rule it and rule its people? I said: Ata ben Abi Rabah. He said: Is he an Arab or is he one of the non-Arab supporters? I said: He is among the non-Arab supporters. He said: How did he rule? He said, I said: By religion and narration. He said: Verily the people who know their religion [Islam] and narration [Honorable Hadith] must become rulers. He said: Who rules the people of Yeman? I said: Tawus ben Kaysan. He said: Is he an Arab or is he one of the non-Arab supporters? He said, I said: He is one of the non-Arab supporters. He said: How did he rule them? I said: He did what Ata had done. He said: That should happen. He said: Who rules the people of Egypt? I said: Yazid ben Habib. He said: Is he an Arab or is he a non-Arab supporter? He said, I said: He is a non-Arab supporter. He said: Then who rules the people of Ash-Sham? I said: Makhoul. He said: Is he an Arab or is he one of the non-Arab supporters? I said: He is one of the non-Arab supporters, a Noubian slave, set free by a woman from Houthail. He said: Then who rules the people of the Peninsula? I said: Mayman ben Mihrawan. He said: Is he an Arab or is he one of the non-Arab supporters? I said: He is one of the non Arab supporters. He said so who rules the people of Khurasan? He said, I said: Ad-Dahhak ben Mouzahim. He said: Is he an Arab or is he a non-Arab supporter? He said, I said: He is a non-Arab. He said: Who rules the people of Al-Basra? He said, I said: Al-Hasan Al-Basri. He said: Is he an Arab or is he a non-Arab? I said: He is a non-Arab. He said: Woe unto you! And who rules the people of Al-Koufa? He said, I said: Ibrahim An-Nakhii, he said: Is he an Arab or is he a non-Arab supporter? He said, I said: O Zahir, woe unto you; you made me feel relieved, by Allah (the Exalted) non-Arab supporters would rule over Arabs in this country and they would stay as such till orators deliver speeches for them while the

Arabs are under them. He said, I said: O prince of Believers; rather, this is a religion: He who keeps it and preserves it, would rule; he who loses it would fail».

351 - His saying: (After Ibn Abbas) he was introduced before, he was the authority of this nation and the interpreter of the Holy Koran; the Holy Prophet (May Allah's blessings and peace be upon him) invoked Allah (the Exalted) for his sake and said, «O Allah (the Exalted) teach him religion and interpretation».

His companions, the Imams of interpretation, narrated after him: Such as Moujahid, Said ben Joubeir, Ata ben Abi Rabah, Tawus and others.

His saying: (What made those people afraid). He is asking his companions: He points at some people who attend his general meetings; if they hear something from the Holy Koran which is well understood and which has clear meaning they become afraid; if they hear something from the Honorable Hadiths concerning attributes, they would tremble and shake like those denying it; thus the required Faith which Allah (the Exalted) requested from His believing servants did not take place. Ath-Thahabi said: Waki' narrated about Israel the following, «If the Lord is seated on the Chair». Thereupon a man who was at Waki's trembled, and Waki became angry and said, «Al-Amash and Sufyan reached us narrating such narrations without rejecting them». This was narrated by Abdullah ben Ahmad in the book «Ar-Rad Ala Al-Johmiyya». They might drop that which must be believed in case it was not accepted; so their case resemble the case of those about whom Allah (the Exalted) has said: «Then is it only a part of the Book that ye believe in, and do ye reject the rest?» (2: 85). Thereafter no one would be saved from disbelief but those who work according to what has been required of him such as believing in Allah's Holy Book all, and being sure about that.

Concerning that Allah (the Exalted) has said, «He who has sent down to thee the Book: in it are verses basic or fundemental (of establishing meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part there of that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: «We believe in the Book; the whole of it is from our Lord:» and none will grasp the Message except men of understanding.» (3: 7) Those whom Ibn Abbas (May Allah be pleased with him) had abandoned what is due on them of faith by that which they did not understand from the Holy

Koran which in fact is absolute Truth that no believer should suspect or doubt. And some of them understand from those texts other than the intended meaning; that meaning intended by Allah (the Exalted) so they would give this text another different meaning as has happened to the people of innovations such as the Kharijites, Rafidites and Kaderites, as well as others similar to them who use their innovation in order to interpret the Holy Koran. They had in fact gone astray from the straight path; that which is done by the people of innovations, their reality and their distortion and changing the meanings of Holy verses manifest what Ibn Abbas had said.

The cause of all those innovations is the ignorance and stupidity of the people who made them, as well as adapting the religious teachings as they appear or those teachings through those people guided by Allah (the Exalted) to the intended meaning, bringing into agreement two texts and deciding that they do not contradict each other and turn that which are to judge. That is the method of the people of Sunna and consensus at every time and in every place; so Praise be to Allah (the Exalted).

(Mentioning what was mentioned by the authorities who came before concerning that which is allegorical).

He said in «Ad-Durr Al-Manthour»: Al-Hakem said:

352 - On the authority of Ibn Masoud from the Holy Prophet (May Allah's blessings and peace be upon him), «The First Holy Book was descended in one chapter and one accent, then the Holy Koran was descended in seven chapters and seven accents: prevention, command, allowable, proscribed, perfect, allegorical, allow what it allowed, proscribe what it proscribed, do what you were commanded to do, prohibit what you were prevented to do, learn from its examples, do according to its perfect Holy verses, and believe that which is allegorical and say we believed, all comes from our Lord».

He said: Abdul-Hamid narrated after Kutadah concerning the Holy verse, «But those in whose hearts is perversity follow the part there of that is allegorical...» (3: 7) He said: People tried to interpret [this Holy Verse] they committed mistakes and reached trouble; they tried to interpret that which is allegorical and they perished.

Also, Abd ben Hamid, Ibn Jarir, and Ibn Abi Hatem narrated after Ibn Abbas concerning His saying (Verses that are basic or fundamental). He said: Among them is His saying, «Say, come, I will rehearse what Allah

And when Quraish heard Allah's Holy Messenger mention «The Most Gracious» they rejected that. Thereupon Allah (the Exalted) sent about them, «Yet do they reject (Him) the Most Gracious!» (13: 30).

---

hath (really) prohibited you from...» (6: 151-153) and, «Thy Lord hath decreed that ye worship none but Him...» (17: 23-39)].

Also Ibn Jarir narrated from of Abi Malek who narrated after Abi Saleh after Ibn Abbas, after Mourra after Ibn Masoud and some people of the companions (May Allah be pleased with them) said: «The basic and fundamental [Holy verses] are those annuling [others] and which people [are required] to work accordingly; those allegorical are those annulet».

And Abd ben Hamid, Ibn Jarir, and Ibn Abi Hatem narrated after Ishaq ben Souweid that Yahya ben Ya'mar and Aba Fakhita discussed the following Holy verse, «In it are verses basic and fundamental» (3: 7) so Abu Fakhita said, «They are the opening terms of the Holy Suras, from them the Holy Koran is extracted such as, «ALM This is the Book» from this the Holy Sura of cow was extracted and from «ALM Allah! There is no God but He...» (3: 2) the Holy Sura of Al-I' -Imran was extracted. However, Yahya said: They are the Holy verses that include religious obligations, that which is allowable, that which is not allowable and the limits and the pillar of religion».

Also Ibn Jarir narrated after Muhammad ben Jaafar ben Az-Zoubeir. He said: «Basic and fundamental Holy verses include the wisdom of the Lord and the virtue of servants, wording off enemies and that which is obsolete, they [The Holy verses] do not possess an additional authority and «other [Holy verses] which are allegorical» concerning truth, they can be interpreted; Allah (the Exalted) has afflicted the servants by them as He has afflicted them by that which is allowable and that which is not allowable; they do not lead to that which is obsolete nor do they deviate from Truth».

Ibn Al-Hatem narrated after Moukatel ben Hayyan who said: (In it are verses basic and fundamental) because there doesnot exist a person who is believing who does not accept them and (others are allegorical) meaning what reached us such as «ALM», «ALMS» and «ALMR».

I said: There is not in those references or others similar one what makes one feel that the names of Allah (the Exalted) and His attributes include an allegorical aspect; what those denying names and attributes had said such claiming that they constitute similitude, is just a claim without proof.

His saying: (When Quraish heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) mention the Most Gracious, they rejected

This chapter discusses many issues:

The first: One becomes an unbeliever if he denies or rejects one of the [Beautiful] names or attributes of Allah (the Exalted).

The second: The interpretation of the Holy verse of Raad. [Thunder].

The third: Dropping discussions that do not benefit the listner.

The fourth: Mentioning the reason [for the third issue]; it leads to giving the lie to Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) even though that was not intended by the one denying or rejecting [Those names or attributes].

The fifth: The discussion of Ibn Abbas concerning the one who denies or rejects one of those attributes or names and telling that that made him perish.

---

that Allah (the Exalted) sent down the following Holy verse about them, «Yet, do they reject (Him) the Most Gracious!» (13: 30). Ibn Jarir narrated after Kutada: Yet, do they reject (Him) the Most Gracious! He mentioned to us that Allah's Holy Prophet at the time of Houdaybiyya when he (May Allah's blessings and peace be upon him) reconciled with Quraish, he (May Allah's blessings and peace be upon him) wrote, «That is what Muhammad, Allah's Holy Messenger, has reconciled. Thereupon the polytheists of Quraish said: Had you been Allah's Holy Messenger and we fought you, we would have done wrong to you, thus write: That is what Muhammad ben Abdullah has reconciled... So Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Companion said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) let us fight them. So he (May Allah's blessings and peace be upon him) said: No. Just write what they want: I am Muhammad ben Abdullah, then when the writer wrote (In the name of Allah, Most Gracious Most Merciful) Quraish said: As for the Most Gracious, we do not recognize. And the people of Pre-Islamic times used to write, In your name, Allah. So his (May Allah's blessings and peace be upon him) Companions said: Let us fight them. He (May Allah's blessings and peace be upon him) said: No! Just write what they want».

It was also narrated after Mujahid who said, Allah (the Exalted) has said, «Thus have we sent thee amongst a People before whom have (other) people (gone and) passed away; in order that thou mightest rehearse unto them what we send down into thee by inspiration. Yet do they reject (Him), the Most Gracious! Say: «He is My Lord! There is no God but He! On Him is my trust, and to Him do I turn!» (13: 30) He said, that is what happened between Allah's Holy Messenger (May Allah's blessings and peace be upon him) and Quraish at Houdaybiyya; he (May Allah's blessings and peace be upon him) wrote (In the name of Allah, Most Gracious Most Merciful). They said: Do not write the Most Gracious; we do not know what the Most Gracious is? We write only! In your name Allah. Allah (the Exalted) has said, (Yet, do they reject (Him), the Most Gracious!...).

Also it was narrated after Ibn Abbas (May Allah be pleased with them) who said: «Allah's Holy Messenger (May Allah be pleased with them) used to invoke while prostrating: O Most Gracious, O Most Merciful. So the polytheists said: That person claims that he is invoking one while he is invoking two, so Allah (the Exalted) sent down the following Holy Verse, «Say, Call upon Allah, or call upon Rahman: By whatever name ye call upon Him, (it is well): For to Him belongs the Most Beautiful names...» (17: 110).

Chapter

Allah (the Exalted) has said, «They recognize the favours of Allah; then they deny them, and most of them are ungrateful (creatures)». (16: 83).

Moujahid's saying means, «It is the man saying: That is my money and property, I inherited them through my fathers».

Awn ben Abdullah's saying, «They say; had it not been for so and so, such and such a matter would not have happened».

Koutaiba said, «They say: That [took place] because of the intercession of our gods».

Chapter

His saying: (Chapter: Allah (the Exalted) has said, «They recognize the favours of Allah; then they deny them, and most of them are ungrateful (creature)» (16: 83).

The writer (May Allah's Mercy be upon him) mentioned some of what was mentioned by the savants concerning its [The Holy Verse] meaning. Ibn Jarir said: Verily those experts in interpretation conflicted over that which is meant by the term «favours». Thereupon Sufyan mentioned after As-Sadi (They recognize the favours of Allah; then they deny them). He said: [It means] «Muhammad (May Allah's blessings and peace be upon him)» while others said; rather, it means that they know that the favours which Allah (the Exalted) listed are from Allah (the Exalted) and that Allah is the One who sends His favours to them, but they deny this and claim that they inherited them through their fathers.

It was narrated after Moujahid, «They recognize the favours of Allah; then they deny them». He said: [These favours] are houses, animals and whatever they earn through them, also iron and clothes; the unbelievers of Quraish recognized this yet they deny it by saying: That had belonged to our fathers and inherited them. Others said: When the unbelievers are asked:

Also Abu Al-Abbas said after Zaid ben Khalid's Honorable Hadith in which he mentioned that Allah (the Exalted) has said, There have become among My servants a believer in Me and a disbeliever...» and it has already been mentioned: this has been so much mentioned in the Honorable Hadith and the Holy Koran: [Allah (the Exalted)] dispraises the one who attributes His (the Exalted) favours to someone else and joins in partners with Him (the Exalted).

Some of those who came before said: That is like their saying: The wind was good and the sailor was skillful, and many other such examples that is said by many people.

Who benefacted you? They acknowledged that Allah (the Exalted) is the One who benefacts them then they deny that by saying: We were benefacted through the intercession of our gods.

The writer mentioned something similar after Kutaiba: He is Abu Muhammad Abdullah Ad-Dainouri the judge of Egypt; he was a linguist and wrote interesting and beneficial books which included much knowledge. He worked at Baghdad and heard the Honorable Hadith from Ishaq ben Rahawayh and those of the same rank. He died in the year 276 A.H.

Others said: What the writer mentioned (after Awn ben Masoud Al-Hathfali), Abu Abdullah Az-Zaid after his father, Aisha and Ibn Abbas at whom Kutada, Abu Az-Zubeir and Az-Zuhri and he was trusted by Ahmad and Ibn Mouin. Al-Bukhary said: He died after the age of 120 (They recognize the favours of Allah; then they deny them). He said: «Denying those favours takes place when the man says: Had it not been for so and so, such and such a matter would not have taken place; had it not been for so and so, I would not have attained such and such». Ibn Jarir chose the first saying; others decided that the Holy verse encompasses all that which was said by the savants about it. That is which is correct and Allah (the Exalted) knows best.

His saying: (Moujahid said) he is the Sheikh of interpretation the Imam Ar-Rabbani, Moujahid ben Jabr Al-Makki, a Mawla (freedslave) of Bani Makhzoum. Al-Fadl ben Maymoun said: I heard Moujahid saying: I showed the Holy Koran to Ibn Abbas several times; I stopped at every Holy verse and asked him: Why was it sent down? How was it sent down? What does it mean? He died in the year 102 A.C. He (May Allah's Mercy be upon him) was 83 years old.

His saying: (Abu Al-Abbas said) He is Sheikh Al-Islam Ahmad ben AbdulHaleem ben Abdes-Salam Ibn Taymiyya the honorable Imam(May Allah's Mercy be upon him)- After the Honorable Hadith of Zaid ben Khalid. He said: That was mentioned much in the Holy Koran and in the Honorable Sunna; He (the Exalted) dispraises the one who attributes His favours to other than Him (the Exalted) and joins in partners with Him (the Exalted). Some of those who came before said: It is like saying: The wind is good and the sailor is skillful, and other similar terms that are used by many people.

The discussion of Sheikh Al-Islam indicates that the application of this Holy verse is general concerning those who attribute favours to other than Allah (the Exalted), or attribute their causes to other than Him (the Exalted), as has been mentioned in the discussions of interpreters, some of which is mentioned here.

Our Sheikh (May Allah's Mercy be upon him) said: This stance leads to conflicting feelings in the heart; such terms are called denying favours.

This Chapter discusses many issues:

The first: The interpretation of the meaning of favour and denying it.

The second: Knowing that this is said by many people.

The third: Calling this speech as denying favours.

The fourth: Combining between contradictions in one heart.

Chapter

Allah (the Exalted) has said. «Then set not up rivals unto Allah when ye know (the truth).» (2: 22).

Chapter

His saying: (Chapter: Allah (the Exalted) has said, «Then set not up rivals unto Allah when ye know (the truth)» (2: 22).

A rival is the one who is equal and setting a rival unto Allah (the Exalted) is a sort of worship or some of it for other than Allah (the Exalted) such as the case of those who worship Pagans who believe in that which they invoke or plead that he can benefit them or drive away harm or intercede for them. This Holy verse fits this context; He (the Exalted) has said, «O ye people! Adore your Guardian-Lord who created you and those who came before you, that ye may have the chance to learn righteousness; who has made the earth your couch, and the Heavens your canopy; and sent down rain from the Heavens; and brought forth there with fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).» (2: 21-22). Imam Ibn Kathir (May Allah's Mercy be upon him) said in his interpretation: Abu Al-Aliya said: (Set not up rivals unto Allah) that is to say equals and partners. The same thing was said by Al-Rabi ben Anas Kutada, As-Sadi, Abu Malek and Ismail ben Abi Khaled.

Ibn Abbas said: (Then set not up rivals unto Allah when ye know (the truth) that is to say, not to join in any partners with Allah (the Exalted); rivals that can neither benefit nor harm, and you know that He (the Exalted) is your Lord; you do not have any Lord by Him (the Exalted) to benefact you, and you have come to know that which Allah's Holy Messenger (May Allah's blessings and peace be upon him) calls for such as Monotheism, is the Truth which cannot be doubted. The same thing was said by Kutada. It was also said after Kutada and Mujahid (Then set not up rivals unto Allah) that is to say men who are highly qualified and able and whom you obey in disobeying Allah (the Exalted).

Ibn Zaid said: Rivals are gods which they joined [in worship] with Him (the Exalted) and which they treated as they treated Him (the Exalted). It was said after Ibn Abbas (Then set not up rivals unto Allah) that is to say those that you consider as similar to Him (the Exalted), and Mujahid said: (Then set not up rivals unto Allah, when you know (the truth). He said: You know that He is One God as has been mentioned also in the Old and New Testament. Then he mentioned an Honorable Hadith concerning the meaning of this Holy verse; it was taken from Ahmad's Musnad.

353 - It was narrated after Al-Hareth Al-Ashari that Allah's Holy Prophet (May Allah's blessings and peace be upon him) said: «Verily Allah (the Exalted) commanded Yahya ben Zakariyya (May Allah's Peace be upon Him) to perform five deeds and to order Bani Israel to perform them, and he almost lagged behind, so he was told by Issa (May Allah's Peace be upon Him): Verily Allah (the Exalted) has commanded you to do five, and to order Bani Israel to do them, so either you inform them or I do it myself. He said: O brother, I fear that if you preceded me, I would be tortured or disgraced. He said: So Yahya ben Zakariyya gathered Bani Israel at Beit Al-Makdiss, until the Mosque was full, and people stood on the balconies. Then he thanked Allah (the Exalted) and praised Him (the Exalted) then he said: Verily Allah (the Exalted) has commanded me to do five, and I order you to do them: The first: To worship Allah (the Exalted) without joining any partner with Him (the Exalted). That is like a man who bought a slave by his money and gold, and this slave in turn used to work [in his master's Land] giving all revenue to other than his master; who among you would be happy to have such a slave? Verily Allah (the Exalted) has created you and benefacted you so worship Him (the Exalted) and do not join in partners with Him (the Exalted).

Also I order you to pray since verily Allah (the Exalted) looks at His servants face if the servant does not turn sideways, so when you pray donot turn sideways. I order you to fast; this is like the example of a man who has a package of musk and he is with a group, so all the group can smell musk, and verily the smell of a fasting man's mouth is considered by Allah (the Exalted) as much better than that of musk. Also I order you to pay the [Sadaka]. Verily that is like the example of the man captured by enemies who tied his hands to his neck and brought him to be beheaded so he told them: May I pay a ransom to save myself? He paid to set himself free. And I order you to invoke Allah (the Exalted) much; verily that is like the example

Ibn Abbas said about the Holy verse, «Rivals means here polytheism [Joining in partners with Allah (the Exalted)] which is more concealed that the sound of walking ants on a black ground on a very dark night. It is like saying: By Allah (the Exalted), O So and So by your life, by my life and say: Had not been to this dog, thieves would have come to us. And had it not been to ducks found in our house, thieves would have come to us. And like a man telling his friend: What Allah (the Exalted) and you wish, and the man saying: Had it not been to this man and Allah (the Exalted). Allah». This was narrated by Ibn Abi Hatem.

---

of the man wanted by an enemy running after him, so he went to a strong fortress and hid there; verily the servant is protected from the Shaitan most when he invokes Allah (the Exalted), He said: And Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: And I order you to perform five which Allah (the Exalted) commanded me to perform. Obeying consensus, obedience and immigration, and fighting for the sake of Allah (the Exalted) [Holy struggle]. Verily he who drops consensus by one span, has in fact released himself from Islam, and he who calls for Pre-Islamic practices, will kneel down in Hell-Fire. They said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) and even if he prays and fasts? He (May Allah's blessings and peace be upon him) answered: Even if he prays and fasts and claims to be a Moslem, so call the Moslems by the names that Allah (the Exalted) named them with: The believing Moslems are Allah's (the Exalted) servants».

This Holy verse shows that the unification of Allah (the Exalted) by worship, He (the Exalted) is Alone; He (the Exalted) has no partners. Many interpreters used it as an evidence on the existence of the Creator; and the Holy verses in the Holy Koran that show this are plenty.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased with them) about the Holy verse: Rivals means here polytheism, it is more concealed than the sound of ants walking on black ground on a dark night. It is like saying by Allah (the Exalted) and by so and so, by your life, by my life and say: Had it not been to this dog, thieves would have come to my house. And had it not been to the ducks found in our house, thieves would have come to us. And like a man telling his friend what Allah (the Exalted) and you wish and the man saying: Had it not been to this man and to Allah (the Exalted). All this includes polytheism». This was narrated by Ibn Abi Hatem).

It was narrated after Omar ben Al-Khattab (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who swears by other than Allah (the Exalted), has either become a disbeliever or a polytheist». It was narrated by At-Tirmithi and improved and corrected by Al-Hakem.

Ibn Masoud said, «I would rather swear by Allah (the Exalted) while lying, then swearing by another while telling the truth».

Ibn Abbas (May Allah be pleased with them) shows that all of this is considered polytheism and it is the reality and the case now-a-days of many people who neither know unification nor polytheism: So beware of such matters. They are considered among that which is seriously rejected which people should be ordered not to perform because it is among the most serious of major sins. And that is from Ibn Abbas (May Allah be pleased with them).

354 - (It was narrated after Omar ben Al-Khattab (May Allah be pleased with him) that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «He who swears by other than Allah (the Exalted) has either become a disbeliever or a polytheist». It was narrated by At-Tirmithi and improved and corrected by Al-Hakem].

His saying: (Has either become a disbeliever or a polytheist). Thus this person has disbelieved and joined in partners. It is disbelief which is under major disbelief and it is considered minor polytheism as well. Something similar to this was narrated after Ibn Masoud, as the following.

355 - His saying: (And Ibn Masoud said: «I would rather swear by Allah (the Exalted) while lying. That swear by another while telling the truth»).

It is known that swearing by Allah (the Exalted) while telling a lie is considered among the major sins, but committing polytheism is the most serious major sin. Even though it might be insignificant as was mentioned before; if that is the case of minor polytheism, how is the case of major polytheism which requires abiding in Hell-Fire? [Major Polytheism] such as invoking other than Allah (the Exalted) and seeking refuge with him, approaching him, asking ones needs from him, as is the case of most people of this nation at these times as well as before them: Such as aggrandizing graves and taking them as Pagans and building constructions on them, taking them as praying places and building tombstones carrying the name of the dead person in order to worship that person and aggrandize him, and in order to approach him by the hearts, sayings and deeds. The affliction became great through this major polytheism which Allah (the Exalted) does not forgive; they turned away from what the Holy Koran taught such as forbidding people to commit such polytheism as well as whatever leads to it. Allah (the Exalted) has said, «Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of Decrees): until, when Our messenger, (of death) arrive and take their souls, they say: Where are the things that ye used to invoke besides Allah? They will reply: They have left us in the lurch. And they will bear witness against themselves, that they had rejected Allah» (7: 37).

Allah (the Exalted) considered them unbelievers because in the present life they used to invoke other than Him (the Exalted). Also He (the Exalted) has said, «And the places of worship are for Allah (alone): so invoke not any one along with Allah» (72: 18). And He (the Exalted) has also said, «Say, I do no more than invoke my Lord, and I join not with Him any (Falso god). Say: «It is not in my power to cause you harm or to bring you to right conduct» (72: 20-21) Those polytheists reverse the state of affairs so they contradict what he (May Allah's blessings and peace be upon him) informed the nation, and they treated him by doing what he (May Allah's blessings and peace be upon him) forbade them to perform such as joining in partners with Allah (the Exalted) and clinging to other than Allah (the Exalted) .

Thereupon observe that great ignorance whereby a person thinks that he cannot be saved but by asking for the help and by seeking refuge with other than Allah (the Exalted); observe this great complementing which has gone beyond normal side; such complementing was forbidden by Allah's Holy Messenger (May Allah's blessings and peace be upon him) when he (May Allah's blessings and peace be upon him) said, «Do not complement me as the Christians have complemented the son of Mariam; rather, I am a servant, so say Allah's servant and Holy Messenger». It was narrated by Malek as well as by others. Verily Allah (the Exalted) has said, «Say, I tell you not that with me are the Treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel» (6: 50).

So observe this serious opposition to the Holy Koran and the Honorable Sunna as well as the challenge of Allah (May Allah's blessings and peace be upon him) and His Holy Messenger (May Allah's blessings and peace be upon him).

It was narrated after Houthaifa (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said, «Do not say what Allah (the Exalted) and So and So wish; rather, say what Allah (the Exalted) wishes then So and So wishes». It was narrated by Abu Dawud with correct reference.

And it was narrated after Ibrahim An-Nakai' «He hates to seek refuge with Allah (the Exalted) and with you. It is allowable to say: By Allah (the Exalted) then by you. He said and he says: Had it not been to Allah (the Exalted) then to So and So. And do not say: Had it not been to Allah (the Exalted) and to So and So».

---

357 -His saying: (It was narrated after Houthaifa (May Allah be pleased with him) that Allah's Holy Prophet (May Allah's blessings and peace be upon him) said, «Do not say what Allah (the Exalted) wishes and So and So wishes; rather say what Allah (the Exalted) wishes then that So and So wished». It was narrated by Abu Dawud with a fine chain of transmission).

That is so because the noun coming after «and» becomes equivalent to the noun coming before it; equating the creator and the creature is polytheism, if it was minor -like this- then it is minor, and if it was major then it is major. Concerning that Allah (the Exalted) has said: «By Allah, we were truly in a manifest error, when we held you as equals with the Lord of the worlds» (26: 97-98).

His sayig: (It was narrated after Ibrahim An-Nakhai, «He hates a man to say: I seek refuge with Allah (the Exalted) and with you. It is permissible to say: By Allah (the Exalted) then by you. He said: He says: Had it not been to Allah (the Exalted) then to So and So. Do not say had it not been to Allah (the Exalted) and So and So).

The difference between that which is allowable and that which is not has been discussed before. That is concerning the person who is alive and has ability to perform and cause things to happen. He is the one treated as such. As for the dead, who do not feel those invoking them or possess the ability to benefit or harm. Nothing is said about them from that. Thus it is not allowable to cling to him whatsoever, the Holy Koran shows that and tells that such treatment would turn them into gods especially if they were asked something or if someone approaches them: Through his overt or secretive deeds, thus he who thinks about the Holy Koran and is endowed the ability to understand it, would have insight concerning his religion. And success is granted by Allah (the Exalted) .

This chapter discusses many issues:

The first: The interpretation of the Holy Sunna of Baqara concerning rivals.

The second: That verily the Companions interpret the Holy verse which descended concerning major polytheism and they generalize it to minor polytheism.

The third: That verily swearing by other than Allah (the Exalted) is polytheism.

The fourth: That verily if it is sworn by other than Allah (the Exalted) while saying the truth, is considered as more serious than swearing by Allah (Glory be to Him) while not telling the truth.

The fifth: The difference in meaning resulting from the use of «and» and «then».

And that which is more important than this is the one who is endowed by Allah (the Exalted) the ability to understand and memorize; he worked hard in earning such knowledge, He (the Exalted) leads whomever of His servants to success. Concerning that He (the Exalted) has said, «And [He] taught thee what thou knowest not (before): and great is the Grace of Allah unto thee». (4: 113).

Chapter

(What was mentioned about the one who is not convinced by swearing by Allah (the Exalted)

It was narrated after Ibn Omar that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not swear by your fathers; he who was sworn to by Allah (the Exalted), should believe. He who was sworn to by Allah (the Exalted), should accept; he who does not accept is not from Allah (the Exalted)». This was narrated by Ibn Maja with good reference.

Chapter

His saying: (Chapter concerning what was mentioned about the one who is not convinced by swearing by Allah (the Exalted)).

358 - (It was narrated after Ibn Omar (May Allah be pleased with them) that verily Allah's Holy Messenger said: «Do not swear by your fathers; he who was sworn to, should believe; he who was sworn to by Allah (the Exalted) should accept; he who does not accept is not from Allah (the Exalted)». It was narrated by Ibn Maja with good reference).

His saying: (Do not swear by your fathers) forbidding swearing by other than Allah (the Exalted) in general has already been discussed.

His saying: (He who swears by Allah (the Exalted), should believe) that is what Allah (the Exalted) requires of His servants and urges them to perform in His Holy Book. He (the Exalted) has said: «O ye who believe! Fear Allah and be with those who are true (in word and deed).» (9: 119) and, «For true men and women». (33: 35) and, «It were best for them if they were true to Allah». (47: 21) and that is the case of the people of piety, as Allah (the Exalted) has said: «But it is righteousness to believe in Allah and the Last Day, and the angels, and the Book, and the Messengers.... such are the people of truth, the Allah-fearing» (2: 177).

This chapter discusses many issues:

The first: Forbidding swearing by fathers.

The second: Commanding the person who is sworn to, by Allah (the Exalted) to accept.

The third: Warning the person who does not accept.

His saying: (He whom it is sworn for him by Allah (the Exalted), should accept; he who does not accept is not from Allah (the Exalted). But if he did not have according to the rule of religion against his opponent to swear and he asked him to swear, then he should accept that. It was among the daily matters that happen between people such as appologies or the like; that is the right of a Moslem; if another Moslem swears, appologizing or clearing himself of a certain event, this Moslem should accept and to assume that the other party has good will if he does not see otherwise, as was narrated after Omar (May Allah be pleased with him), «Do not doubt that an evil word said by a Moslem while you can find for it a place in that which is good».

It also includes: Humbleness, friendliness and loving as well as other benefits loved by Allah (the Exalted) which cannot be concealed from the one who has good intelligence and understanding. That is among the reasons that make the hearts gather in agreement to obey Allah (the Exalted), then it is classified under good manners which is the heaviest thing placed in the balance of a servant; it was mentioned in the Honorable Hadith that it is considered among nobility of character.

O you wise person, contemplate about what reconciles you with Allah (the Exalted) such as performing whatever is His rights as well as the rights of His servants and making the Moslems happy and pleased, and dropping secluding oneself from them or looking down on them. That encompasses harm that no one thinks or imagines. Such matters are discussed in ethics books as well as in others. Thus he who is endowed with what should be done, is highly religious and his mind is perfect. Allah (the Exalted) grants success and helps the weak and poor servant. And Allah (the Exalted) knows best.

Chapter

His saying, «What Allah (the Exalted) wishes and what you wish»

It was narrated after Kutaila, «Verily a Jew came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: You are committing polytheism; you say: What Allah (the Exalted) wishes and what you wish, and you say: By the Kaaba. So the Holy Prophet (May Allah's blessings and peace be upon him) ordered them if they wanted to swear to say: By the Lord of the Kaaba, and to say: What Allah (the Exalted) wishes then what you wish.» It was narrated by An-Nasai.

Chapter

His saying: (Chapter concerning his saying, «What Allah (the Exalted) wishes and what you wish».

359 - (It was narrated after Kutaila, «Verily a Jew came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: You are committing polytheism; you say: What Allah (the Exalted) wishes and what you wish, and you say: By the Kaaba. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) ordered them to say if they wanted to swear: By the Lord of the Kaaba, and to say: What Allah (the Exalted) wishes then what you wish.» It was narrated by An-Nasai).

His saying: Accepting that which is truthful from any one. Also showing that it is forbidden to swear by the Kaaba, even though it is the «House of Allah (the Exalted)» and it is an obligation to set for it, in order to perform the minor or the major Hajj. This shows that forbidding joining a partners with Allah (the Exalted) is general and that nothing of it is accpetable; neither for an angel nor for a sent messenger, nor for the Kaaba which is the House of Allah (the Exalted) on His land. That is while you can observe the people now adays swearing by the Kaaba and asking from it what only Allah (the Exalted) can give. It is very well known that the Kaaba can

Also he narrated after Ibn Abbas, «Verily a man told the Holy Prophet (May Allah's blessings and peace be upon him): What Allah (the Exalted) wishes and what you wish; he (May Allah's blessings and peace be upon him) said; have you made me Allah's rival; rather say, what Allah (the Exalted) Alone wishes».

---

neither harm nor benefit. Rather Allah (the Exalted) legislated for His servants the circumambulation around it and worshipping Him during that time ; He (the Exalted) made it a Qibla [People direct their prayers towards it] for the nation [of Islam]: thus circumambulating is allowable while swearing by it and invoking with it are proscribed. So you should distinguish between that which is permissible or that which is proscribed, even though some people may contradict you; some people who are like the cattle; rather, they are those who have went astray.

His saying: (You are committing polytheism: You say what Allah (the Exalted) wishes and what you wish) and the servant, even though he has a wish, his wish follows that of Allah (the Exalted) he does not possess the ability to wish something unless Allah (the Exalted) has wished it. Concerning that Allah (the Exalted) has said, «(With profit) to whoever among you wills to go straight: But ye shall not will except as Allah wills the Cherisher of the worlds». (81: 29) and, «This is an admonition: whosoever will, let him take a (straight) Path to his Lord. By ye will not, except as Allah wills; for Allah is full of knowledge and wisdom» (76: 29).

These Holy verses and Honorable Hadiths include the following: Responding to Al-Qadisiyya and Al-Mu'tazila; those who deny determinism and confirm to the servant a wish that contradicts that which Allah (the Exalted) desires and wishes from the servant. What invalidates their beliefs will be discussed in «Chapter on what was mentioned concerning those who deny determinism». If Allah (the Exalted) wishes; they are the Magus of this nation.

As for the people of the Sunna and consensus, they adhered to the Holy Koran and the Honorable Sunna regarding this issue as well as other issues. They believed that the servant's wish follows that of Allah (the Exalted) concerning everything that agrees with what Allah (the Exalted) has legislated or contradicted of the deeds and words of the servants. Everybody is covered by Allah's (the Exalted) wish and volition. Thus that which agrees with His legislation is accepted and loved by Him (the Exalted); That which contradicts it, is hated to be performed by the servant.

Concerning that He (the Exalted) has said, «If ye reject (Allah), truly

It was narrated by Ibn Maja after At-Toufail Aisha's maternal brother, «I dreamed that I passed by a group of Jews and I said: Verily you would have been the people had not you said Ouzair is Allah's (the Exalted) son. They said: And verily you would have been...

Allah hath no need of you; but He liketh not ingratitude from His servants...» (39: 7) It also includes: Showing that swearing by the Kaaba is polytheism since verily the Holy Prophet (May Allah's blessings and peace be upon him) agreed with the Jew in his saying, «You are committing Polytheism».

360 - His saying: (Also he narrated after Ibn Abbas (May Allah be pleased with them), «Verily a man told the Holy Prophet (May Allah's blessings and peace be upon him), what Allah (the Exalted) wishes and what you wish. Thereupon he (May Allah's blessings and peace be upon him) said: Have you made me Allah's (May Allah's blessings and peace be upon him) rival? Rather say: What Allah (the Exalted) Alone wishes.»).

That confirms what has been mentioned before; that is considered polytheism.

361 - His saying: (Have you made me Allah's rival). This shows that he who equates a servant with Allah (the Exalted) ever in minor polytheism, has in fact made him Allah's rival, whether he likes it or not. That is contrary to what the ignorant say concerning that which differentiates Allah (the Exalted) from His servants and those are of the two types of polytheism that should be prohibited. When Allah (the Exalted) wishes that which is good for someone, He (the Exalted) teaches him religion.

362 - His saying: (Ibn Maja narrated after At-Toufail, Aisha's maternal brother who said: «I dreamed as if I passed by a group of Jews, and I said: Who are you? They said: We are the Jews, I said: You would have been the people, had not you said Ouzair is Allah's son. They said: And verily you would have been the people had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes; then I passed by a group of Christians, and said: Who are you? They said: We are the Christians. I said: Verily you would have been the people, had not you said Christ is Allah's son. They said: Verily you would have been the people, had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes. When I got up in the morning I told about it then I went to the Holy Prophet (May Allah's blessings and peace be upon him) and told him. He (May Allah's blessings and peace be upon him) said: Did you tell

... the people, had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes. Then I passed by a group of Christians and I said: Verily you would have been the people. Had not you said: Christ is Allah's son. They said: And verily you would have been the people, had not you said: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes. So when I got up in the morning I told some people about it. Then I went to the Holy Prophet (May Allah's blessings and peace be upon him) and told him. He (May Allah's blessings and peace be upon him) said: Have you told any body about it? I said: Yes, he (May Allah's blessings and peace be upon him) thanked Allah (the Exalted) and praised Him (the Exalted) then he (May Allah's blessings and peace be upon him) said: And now verily Toufail had a dream about which he told some of you, ...

---

anybody about it? I said: Yes. He (May Allah's blessings and peace be upon him) thanked Allah (the Exalted) and praised Him then he (May Allah's blessings and peace be upon him) said: And now verily Toufail had a dream that he told some of you, and you said a word that such and such a thing prevented me from forbidding you from saying it. So do not say: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes; rather say what Allah (the Exalted) Alone wishes»).

His saying: (After At-Toufail, Aisha's maternal brother), he is At-Toufail ben Abdullah ben Sakhbara, Aisha's maternal brother, a Companion after whom Ibn Maja narrated, and that is what the writer mentioned in the chapter [we are discussing].

This dream was accepted by Allah's Holy Messenger (May Allah's blessings and peace be upon him) who also worked according to it. Thereafter he (May Allah's blessings and peace be upon him) forbade them from saying: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes, and ordered them to say, «What Allah (the Exalted), Alone wishes».

He (May Allah's blessings and peace be upon him) ordered them in this Honorable Hadith as well as in the one preceding it to say: «What Allah (the Exalted) Alone wishes». There is no doubt that such is more perfect as far as faith is concerned and it is farther from polytheism than saying: «And what so and so wishes», because in the former [What Allah (the Exalted) Alone wishes] declares unification that rejects joining in rivals in all its aspects. So he who has insight choses for himself the highest ranks of perfec-

... and you said a word that such and such a matter prevented me from forbidding you. So do not say: What Allah (the Exalted) wishes and what Muhammad (May Allah's blessings and peace be upon him) wishes; rather, say: What Allah (the Exalted) Alone wishes».

This chapter discusses many issues:

The first: That the Jews knew about minor polytheism.

The second: That a human being is able to understand if he has an inclination.

The third: His (May Allah's blessings and peace be upon him) saying, «Have you made me Allah's rival». So how is the case of the one who said, «I have no one else but one to seek refuge with».

The fourth: That this is not major polytheism because he (May Allah's blessings and peace be upon him) said, «Such and such a matter prevented me».

The fifth: A righteous dream is considered a branch of revelation.

The sixth: It [dream] may be a good cause for legislating some rules.

---

tion as far as Monotheism and faithfulness are concerned.

His saying: (Such and such a matter prevented me from forbidding you from saying it). It was mentioned in some references that «He (May Allah's blessings and peace be upon him) was prevented by shyness». Then after this dream of At-Toufail, he (May Allah's blessings and peace be upon him) strictly forbade them; he (May Allah's blessings and peace be upon him) kept on teaching them till Allah (the Exalted) perfected His religion and completed His favour and he (May Allah's blessings and peace be upon him) informed people about the manifest message, may Allah's peace and blessings be upon him and on his kinsfolk and Companions altogether.

It also includes the meaning of what he (May Allah's blessings and peace be upon him) said.

363 - «A virtuous and true dream is one part out of forty-six parts of prophecy».

I said: And if it were a dream, then it would be considered revelation that confirms what revelation [perse] confirms in as far as orders and prohibitions are concerned. And Allah (the Exalted) knows best.

Chapter

(He who curses Time [or the vissitudes of Time] is considered to have done wrong to Allah (the Exalted).

Allah (the Exalted) has said, «And they say, «What is there but our life in this world? We shall die and we live, and nothing but Time can destroy us». But of that they have no knowledge: They merely conjecture». (45: 24).

Chapter

His saying: (Chapter concerning he who curses Time [or the vissitudes of Time] is considered to have done wrong to Allah (the Exalted)].

Allah (the Exalted) has said: «And they say: «What is that but our life in this world? We shall die and we live, and nothing but Time can destroy us». But of that they have no knowledge: The merely conjecture» (45: 24)).

Ibn Kathir said in his interpretation: Allah (the Exalted) informs about atheism of the unbelievers and those who agreed with them among the polytheists of the Arabs rejecting the idea of resurrection (And they say, what is there but our life in this world? We shall die and we live, and nothing but time can destroy us). There is nothing but this present life; people die and others live; there is no resurrection neither at the Last Day. That is what the polytheists among the Arabs believed in, those who deny resurrection. The philosophers discussing theology among them believed in this and they deny the beginning and resurrection. The atheist philosophers who believed in periodicity and deny the existence of the Creator believe that every thirty-six thousand years every thing returns to what it was on. And they claimed that the night is repeated endlessly; so they stubbornly contended with that which is reasonable and denied that which is reported, that is why they said: (And nothing but Time can destroy us) however, Allah (the Exalted) has said (but of that they have no knowledge: They verely conjective) that is to say imagine and fancy. As for the Honorable Hadith narrated by the writers of As-Saheeh, Abu Dawud and An-Nasai.

……………………………………………………………………

364 - It was narrated after Sufyan Ibn Ayyina after Az-Zuhri after Said ben Al-Musyeb after Abi Huraira who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Allah (the Exalted) says: Ibn Adam is doing wrong to Me; he curses Time and I am the Time; all is in My Hands; I alternate the day and night».

365 - And in another narration, «Do not curse Time since I am Time».

366 - And in another narration, «Ibn Adam should not say: Time has let us down; verily I am Time; I send the day and night; if I wish, I stop them».

He said in «Sharh As-Sunna»: It is an agreed upon Honorable Hadith; it is also truthful and they narrated it after Muammar in many different ways after Abi Huraira. He said: It means that the Arabs used to curse Time during hard times or disasters because they used to attribute disasters that happened to them and they would say: They were afflicted by adversities of Time, and Time has contradicated them; so if they added to Time whatever had afflicted them, they would curse the cause and this goes back to Allah (Glory be to Him) since He (the Exalted) is in reality the doer of all things that they do, so they forbade cursing Time.

Also Ibn Jarir narrated it within a strange context, he said, «Pre-Islamic people used to say: Verily the day and night destroy us, and He (the Exalted) is the one who destroys us, takes us in death and gives us life. Thus Allah (the Exalted) has said in His Holy Book (And they say, what is there but our life in this world? We shall die and we live and nothing but Time can destroy us) and they curse Time, so Allah (the Exalted) said, «Ibn Adam does wrong to Me; he curses Time and I am Time; all is in My Hands; I alternate the day and night».

It was also narrated by Ibn Abi Hatem after Ahmad ben Mansour after Soureij ben An-Naaman after Ibn Ayyina. They narrated something similar. Then he narrated after Younes after Ibn Wahab after Az-Zuhri after Abi Salma after Abi Huraira: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: «Allah (the Exalted) says: Ibn Adam curses Time, and I am the Time; all power over the day and night is in my hands». It was also narrated by the writer of as-Saheeh and An-Nassai after Younes ben Yazid's Hadith.

367 - Muhammad ben Ishaq said after his father after Abi Huraira that verily Allah's Holy Messenger (May Allah's blessings and peace be upon

And in another narration, «Do not curse Time; Verily Allah (the Exalted) is the Time».

This chapter discusses many issues:

The first: Forbidding to curse Time.

The second: Calling it as doing wrong to Allah (the Exalted).

The third: Contemplating in his (May Allah's blessings and peace be upon him) saying, «Verily Allah (the Exalted) is the Time».

The fourth: Verily one might be cursing even though deep in his heart he does not mean it.

---

him) said, «Allah (Glory be to Him) says: I asked My servant for money, and he did not give me; he curses Me by saying: Oh Time, and I am the Time».

Ash-Shafi, Abu Oubeid and other Imams said interpreting his (May Allah's blessings and peace be upon him) saying: «Do not curse Time; verily Allah (the Exalted) is the Time». The Arabs in Pre-Islamic times and at times of distress and disaster used to say: O Time has let us down, so by this they used to attribute those actions to the Time and curse it; rather, the doer is Allah (the Exalted). It is as if he cursed Allah (the Exalted) because in reality He (the Exalted) is the doer. That was forbidden, to curse Time as such because Allah (the Exalted) is Time whom they mean or to whom they attribute those actions. That has been the best thing said concerning its interpretation -and that is the wanted- and Allah (the Exalted) knows best.

Ibn Hazm and those who followed him of the Thahiriyya have committed a mistake in considering «Time» among the Beautiful Names by deriving from this Honorable Hadith.

An he showed the meaning of «I alternate the day and night». That He (the Exalted) alternates, is to say controls them by making people experience what they like or hate.

And in this Honorable Hadith there is an addition which was not mentioned by the writer (May Allah's Mercy be upon him) which is, «All is in My Hands».

His saying: (And in another narration, «Do not curse Time since verily Allah (the Exalted) is the Time»).

The meaning of this is the following: That is what He (the Exalted) declared in the Honorable Hadith by saying, «I am the Time; I alternate the day and night». This means that whatever goes on during the passage of time whether good or evil happens through Allah's volition and management; He (the Exalted) knows about it and controls it; there is no body to share Him (the Exalted) this. Whatever He (the Exalted) wishes, takes place and comes into existence, and whatever He doesnot wish, will never happen or come into existence. Thus it is an obligation to thank Him (Glory be to Him) in both cases and turning to Him in repentance.

Concerning that Allah (the Exalted) has said: «We have tried them with both prosperity and adversity: Inorder that they might turn (tolls)» (7: 168) and He (the Exalted) has also said, «... And We test you by evil and by good by way of trial. To us must ye return» (21: 35), and attributing the action to Time and cursing time has become frequent as in the poems of some poets such as Ibn Al-Mu'taz, Al-Mutanabbi and others. Describing the years as tough is not considered as such, in that connection Allah (the Exalted) has said, «Then will come after that (Period) seven dreadful (years)...» (12: 48).

Chapter

(Naming such as the Judge of Judges and other similar matters)

It was narrated in the Saheeh after Abi Huraira after the Holy Prophet (May Allah's blessings and peace be upon him), he (May Allah's blessings and peace be upon him) said, «The most degraded name according to Allah (the Exalted), is a man called the owner of estates; there is no owner but Allah (the Exalted)».

CHAPTER

His saying: (Chapter concerning the judge of judges and other similar matters).

The writer (May Allah's Mercy be upon him) mentioned this interpretation in order to point at that calling judge of judges includes similitude in meaning so it is forbidden.

368 - His saying: (It was narrated in the Saheeh after Abi Huraira (May Allah be pleased with him) after the Holy Prophet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said: «The most degraded name according to Allah (the Exalted) is a man called the owner of estates; there is no owner but Allah (the Exalted)».

Verily this term truly fits Allah (the Exalted) because He (the Exalted) is the owner of everything; there is no king mightier or greater than Him; He is the owner of all dominion, all Glory belongs to Him (the Exalted). All possessions are granted by Allah (the Exalted) to whomever He (the Exalted) desires from among His servants. He is Allah (the Exalted), He removes the king from his kingdom once and another time He removes the kingdom from the king, so his reality would become only a name whose name was removed. As for the Lord of the worlds, His dominion is permanant, and perfect, it does not end; He controls lot; He increases or decreases

Sufyan said, «This is like Shahan Shah [The emperor of emperors].

And in another narration, «He is the man that stirs Allah's wrath most on the Last Day; he is the Worst».

His saying: «The most degraded» means the meanest.

This chapter discusses many issues:

The first: Forbidding to call others by the owner of estates.

The second: Verily it means as Sufyan said.

The third: Being aware of strict warning against that as well as other similar things in addition to the fact that deep inside the person did not mean it.

The fourth: Being aware that this is for Allah (Glory be to Him) sake.

---

it and preserves for His servants their deeds; all is covered by His knowledge and whatever the writer [in Heaven] assigns to them. So He (the Exalted) rewards each worker by his deeds; if the deed is good then the reward would be good, if it were evil, then the reward would be evil. As was mentioned in the Honorable Hadith, «O Allah (the Exalted) all praise belongs to You; all dominion belongs to you; You Possess all that which is good and to you belongs all command. I ask You from that which is good, and I seek refuge with You from all evil».

His saying: (Sufyan said)he means Ibn Ayyina (the example of Shahanshah of the Persians means the owner of estates. That is why Sufyan used it as an example because it is a persian term.

His saying: (And in another narration, «The man who stirs Allah's wrath most on the Last Day; is the worst».

His saying: (Wrath) means anger and hate; such man is hated by Allah (the Exalted).

His saying: (The worst) also shows that Allah (the Exalted) is concerned and such person is mean, thus all these matters gathered round him because he aggrandizes himself and aggrandizes people by this term which is the greatest means of aggrandizing, so his self aggrandizement and his aggrandizing of people with what is not theirs, places him in such position on the Last Day. Thereupon he becomes the meanest, most hated and worst among Allah's creatures, because the mean person who is hated by Allah (the Exalted) is on the Day of Judgment the meanest and the worst among people because he used to look down on the creatures of Allah (the Exalted) while he was enjoying the favours of Allah.

His saying: (The most degraded means the meanest) that is the meaning of «most degraded» and it adds to the meaning of «He is the man that stirs Allah's wrath» that he is mean and hated by Allah.

It also includes warning against all that includes aggrandizement. Abu Dawud narrated after Abi Mijliz; he said.

369 - «Mouawiya (May Allah be pleased with him) set for fighting Ibn Az-Zoubeir and Ibn Amer, so Ibn Amer stood up and Ibn Az-Zoubeir sat down, so Mouawiya told Ibn Amer: Sit down; I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: He who loves men to stand up for him, they would be seated in his place in Hell-Fire». It was also narrated by At-Tirmithi; he said: It is a fine hadith.

370 - It was narrated after Abi Oumama (May Allah be pleased with him) who said: «Allah's Holy Messenger (May Allah's blessings and peace be upon him) came to us leaning on a stick, we stood up [to help him (May Allah's blessings and peace be upon him)] and he (May Allah's blessings and peace be upon him) said: Do not stand up as non-Arabs do; they aggrandize each other». It was narrated by Abu Dawud.

His saying: (He is the man that stirs Allah's (the Exalted) wrath most) such is among the adjectives that pass as it came; it is nothing that was mentioned in the Holy Koran and the Honorable Sunna. Otherwise one must follow the Holy Koran and the Honorable Sunna concerning that and confirm what fits Allah's Glory and Exaltedness; confirming without comparison and desdaining without suspension as was mentioned before. That is what the people of Sunna and consensus from among the Companions and the followers then those surviving seventy-three groups. This diversity and contradiction rather took place at the end of the third century and the centuries coming after; what happened to the nation of diversity, contradiction and going astray cannot be concealed. We seek help from Allah (the Exalted).

Chapter: (Revering Allah's (the Exalted) names and changing the name because of that)

It was narrated after Abi Shouraih that he used to be called Aba Al-Hakam. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) told him, «Verily Allah (the Exalted) is Al-Hakam [Judge] and to Him (the Exalted) belongs all the reign.

CHAPTER

His saying: (Chapter revering Allah's names and changing the name because of that).

371 - (It was narrated after Abi Shouraih that he used to be called Aba Al-Hakam [the ruler's father]. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) told him, «Verily Allah (the Exalted) is Al-Hakam [Judge or ruler] and to Him (the Exalted) belongs all judgement. He said: Verily when my people (conflict about something they would come to me and I would judge between them and both parties would be satisfied. Thereafter he (May Allah's blessings and peace be upon him) said: How good is that! Do you have children? I said: Shouraih, Moslim and Addullah. He (May Allah's blessings and peace be upon him) said: Who is the eldest? I said: Shouraih. He (May Allah's blessings and peace be upon him) said: Then you are Abu Shouraih». It was narrated by Abu Dawud and others).

His saying: (It was narrated after Abi Shouraih) he said in «Khoulasat At-Tahthib»: He is Abu Shouraih Al-Khouzai'; his name is Khouweilid ben Amr; he embraced Islam on Al-Fath Day. He has twenty Honorable Hadiths, they agreed on the Honorable Hadiths and Al-Bukhary. Abu Said Al-Mikbari, Nafi' ben Joubeir and others narrated after him. Ibn Saad said: He said in Al-Medina in the year 68 A.H. The interpreter said: His name is Hani' ben Yazid Al-Kindi; this was said by Al-Hafeth. It was also said: Al-Hareth Ad-Dababi; it was said by Al-Mizzni.

His saying: (He used to be called- that is to say what was begun by Abu or Umm [Mother] or something similar, while a nickname is not as such; it is like Zein Al-Abideen for example. [The best among worshippers].

The Holy Prophet's (May Allah's blessings and peace be upon him) saying, «Verily Allah (the Exalted) is Al-Hakam [Judge or ruler] and to Him belongs the judgement». He (Glory be to Him) is the Ruler in the Present life as well as in the Afterlife; he rules among His creatures through His revelation that He sent down on His Prophets and Messengers; O there is not a case but Allah (the Exalted) has sent down a rule or judgment concerning it on His Holy Prophet (the Exalted), judgment from the Holy Koran. Allah (the Exalted) has facilitated such knowledge to most savants of this nation; they never unanimously agreed on that which is delusion; verily, the savants even though they conflicted about some rules, one of them must be right. Thus he who has been endowed by Allah (the Exalted) the ability to understand and to discriminate that which is right from the sayings of religious authorities, He (the Exalted) facilitated that for him as a favour and as benefaction. O how great is that endowment. We ask Allah to endow us from His Grace and favour.

His saying: (To Him belongs all rule in the present life and in the Afterlife). Concerning that Allah (the Exalted) has said: «Whatever it be wherein ye differ, the decision, there of, is with Allah: such is Allah my Lord: in Him I trust, and to Him I turn» (42: 10) and, «O ye who believe! Obey Allah, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination». (4: 59) Thus rule and final decision belong to Allah (the Exalted); the decision goes to His Holy Book and to His Holy Messenger (May Allah's blessings and peace be upon him) during his life and his Sunna after his death.

372 - He (May Allah's blessings and peace be upon him) told Mouath when he (May Allah's blessings and peace be upon him) sent him to Yeman, «What would you use to rule? He said: Allah's Holy Book. He (May Allah's blessings and peace be upon him) said: If you don't find [what you want]? He said: Allah's Holy Messenger's Sunna. He (May Allah's blessings and peace be upon him) said: If you do not find [what you want]? He said: I would judge to my own opinion. Thereupon he (May Allah's blessings and peace be upon him) said: Praise to Allah (the Exalted) who granted the messenger of Allah's Holy Messenger (May Allah's blessings and peace be upon him) to whatever pleases Allah's Holy Messenger (May Allah's blessings and peace be upon him».

So he said: Whenever my people conflicted over something they would come to me and I would judge between them and both parties would be pleased. So he (May Allah's blessings and peace be upon him) said: How good is that! Do you have children? He said: Shouraih, Moslem and Abdullah. He (May Allah's blessings and peace be upon him) said: Then who is the eldest? I said: Shouraih. He (May Allah's blessings and peace be upon him) said: Then you are Abu Shouraih». It was narrated by Abu Dawud and others.

Thus Mouath is one of the most important savants among the Companions of the Holy Prophet (May Allah's blessings and peace be upon him); he knows about the rules and about that which is proscribed and that which is allowable as well as the rules of the Honorable Sunna and the Holy Koran. That is why he was allowed to give his personal opinion whenever he did not find a decision in the Holy Koran or Allah's Holy Messenger's Honorable Sunna. That is contrary to what happens now adays or even before it by the learnt people concerning the rules; those people are ignorant of Allah's rules and decisions mentioned in His Holy Koran or the Honorable Sunna of His Holy Messenger (May Allah's blessings and peace be upon him). He thinks that he is allowed to give a personal opinion even though he is ignorant of the rules of the Holy Koran and the Honorable Sunna.

As to the Day of Judgment, no one judges or rules among people but Allah (the Exalted) when He descends to rule and judge among His servants; He (the Exalted) would judge between people by His Knowledge. He (the Exalted) is the One that nothing of the deeds of His creatures can be concealed from Him. Concerning that He (the Exalted) has said: «Allah is never unjust in the least degree: If there is any good (done), He owns a great reward». (4: 40) And the judgement on the Day of Judgment is by that which is good and that which is bad so it is taken from the oppressor for the sake of the oppressed in as much as he oppressed in case he had good deeds. If he did not have good deeds it would be taken from the evil deeds of the oppressed.

His saying: (Whenever my people conflicted over something, they would come to me and I would rule among them and both parties would be pleased. Thereupon he (May Allah's blessings and peace be upon him) said: How good is this!).

This means- and Allah (the Exalted) knows best- that when the people of Abu Shouraih realized that he was just and knew what pleased the two parties they accepted that and that was a reconciliation because it aims at

This chapter discusses many issues:

The first: Revering Allah's (the Exalted) names and attributes.

The second: Changing the name because of that.

The third: Closing the eldest son's name as an aagnomen.

---

acceptance rather than imposing; it is neither built on priests, or the people of the book of the Christians and the Jews, nor on refering to the state of Pre-Islamic times who used to refer to their eldest or those who came before them who rule and decisions contradict the rules of the Holy Koran and the Honorable Sunna. As frequently happens these days such as the case of the dictators or tyrants who do not refer to the rules of Allah (the Exalted) or His Holy Messenger (May Allah's blessings and peace be upon him). Rather when they refer to their personal opinions, passions and desires.

Some imitators may follow those imitated and drop that which is just and proper that agrees with the fundamentals of the Holy Koran and the Honorable Sunna. We seek Allah's help.

And Allah's Holy Messenger's (May Allah's blessings and peace be upon him) saying: (Do you have children? He said: Shouraih, Moslem and Abdullah. He (May Allah's blessings and peace be upon him) said: Who is the eldest? I said: Shouraih. He (May Allah's blessings and peace be upon him) said: Then you are Abu Shouraih). This means that the eldest is preceded concerning the agnomen. This meaning was mentioned in more than one Honorable Hadith. And Allah (the Exalted) knows best.

Chapter

(He who talks lightly about something that includes Allah's name, the Holy Koran or the Holy Messenger (May Allah's blessings and peace be upon him).

Allah (the Exalted) has said, «If thou dost question them, they declare (with emphasis), «We were only talking idly and in play. Say, was it at Allah, and His signs, and His Apostle, that ye were mocking?» (9: 65).

CHAPTER

His saying: (He who talks lightly about something that includes Allah's name, the Holy Koran or the Holy Messenger (May Allah's blessings and peace be upon him)] is an infidel.

His saying: (Allah (the Exalted) has said: «If thou dost question them, they declare (with emphasis), We were only talking idly and in play. Say, was it at Allah, and His Signs, and His Apostle, that ye were mocking?» (9: 65).

The religious authority Ibn Kathir (May Allah be pleased with him) said in his interpretation: Abu Maashar Al-Madani said after Muhammad ben Kaab Al-Kurthi and others, «They said: A man from among the hypocrites who are the most greedy among us, the best liars and turn away when one comes across them. So that was reported to Allah's Holy Messenger (May Allah's blessings and peace be upon him) while he (May Allah's blessings and peace be upon him) was riding his (May Allah's blessings and peace be upon him) camel. The man said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were just playing and discussing things because the travel was long and we forget our hardships of travel. So he (May Allah's blessings and peace be upon him) said, (Did you mock at Allah (the Exalted) His signs and His Holy Messenger? Do not appologize; you have disbelieved after believing; if we forgive a group of you we torture a group because they were wrong doers) and his feet will be burnt

It was narrated after Ibn Omar, Muhammad ben Kaab, Zaid ben Aslam and Kutadah -their discussions were- that a man at the invasion of Tabouk said, «We never saw like our Present readers; they are the most greedy, the best liars and most coward at fighting; he meant Allah's Holy Messenger and his (May Allah's blessings and peace be upon him) Companions who rehearse the Holy Koran. So Malek ben Awf told him: You are a liar, yet you are a hypocrite; I will tell Allah's Holy Messenger. Thereupon Awf went to Allah's Holy Messenger (May Allah's blessings and peace be upon him) telling him, but he found that the Holy Koran reached first. So that man came to the Holy Messenger (May Allah's blessings and peace be upon him) who had ridden his (May Allah's blessings and peace be upon him) camel and set out; he said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were only discussing matters lightly and trying to kill time during this long road.

Ibn Omar said: It is as if I were looking at him hanging from Allah's Holy Messenger's (May Allah's blessings and peace be upon him) camel and [Hot] stones burning his feet while he was saying: We were playing and discussing matters lightly, and Allah's Holy Messenger (May Allah's blessings and peace be upon him) telling him (Do you mock at Allah (the Exalted), His Holy signs and His Holy Messenger? Do not appologize; you have disbelieved after believing). Without turning to him).

---

with [hot] stones and the Holy Messenger (May Allah's blessings and peace be upon him) will not turn to him while he is hanging from Allah's Holy Messenger's (May Allah's blessings and peace be upon him) camel».

373 - Abdullah ben Wahab said: Hisham ben Saad told me after Zaid ben Aslam after Abdullah ben Omar, «A man at the invasion of Tabouk said at an assembly; we did not see like our readers; the most greedy, the best liars, and the most coward at fighting. Thereupon a man at the assembly said: You are a liar; yet you are a hypocrite. I will tell Allah's Holy Messenger. That reached Allah's Holy Messenger (May Allah's blessings and peace be upon him) and the Holy Koran [concerning that] was revealed. Abdullah ben Omar said: And I saw him hanging from Allah's Holy Mesenger's (May Allah's blessings and peace be upon him) camel while being hit by stones and saying: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were only joking and discussing matters lightly and Allah's Holy Messenger (May Allah's blessings and peace be upon him) told him: (We are at Allah, and His signs, and His Apostle, that ye were mock-

……

ing? Make no excuses: Ye have rejected Faith after ye had accepted it). It was also narrated by Al-Laith after Hisham ben Saad).

Ibn Ishaq said: «A group of hypocrites among whom was Wadia ben Thabet the brother of Bani Oumayya ben Awf, and a man among the most courageous allies of Bani Salma who used to be called Moukhshy ben Himyar; they were pointing at Allah's Holy Messenger (May Allah's blessings and peace be upon him) while going to fight at Tabouk and tell each other: Do you consider fighting Bani Al-Asfar like the fighting that takes place between the Arabs? By Allah (the Exalted) as you will tomorrow adhere to the montains in order to frighten and terrify the believers. So Moukhshy ben Himyar said: By Allah (the Exalted) I hope that I was a judge to whip each one of us one hundred times; we expect a Holy verse to be sent down because of what you said. And Allah's Holy Messenger (May Allah's blessings and peace be upon him) said concerning that to Ammar ben Yasser: Those people realized that they would burn [in Hell-Fire] so ask them about what they had said; if they denied tell them; rather, you said such and such a thing, so Ammar went and told them that. They came to Allah's Holy Messenger (May Allah's blessings and peace be upon him) in order to appologize. So Wadia ben Thabet said while Allah's Holy Messenger (May Allah's blessings and peace be upon him) was riding his camel- and he started saying while taking hold of its reigns: Or Allah's Holy Messenger (May Allah's blessings and peace be upon him) we were rather playing and lightly discussing matters, so Moukhshy ben Himyar said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), my name and my father's name have failed me; so what he meant was what He (the Exalted) has said, «If we pardon some of you, we will punish others amongst you...» (9: 66) Mouhkhshy Ibn Himyar was called Abdur-Rahman and he asked Allah (the Exalted) to be killed as a martyr without anybody finding his body; so he was killed on the battle of Yamama and he was never found».

Ikrama said concerning the interpretation of this Holy verse, «A man among those -if Allah (the Exalted) wishes- Pardoned used to say: O Allah (the Exalted) verily I can hear a Holy verse; I mean one that makes people shudder and the hearts dread. O Allah (the Exalted) make me die killed for your sake; no one should say that I was washed, wrapped in a shroud or buried. He said: He was hit at the battle of Yamama; none of the Moslems was not found but him».

His saying: (Make no excuses; Ye have rejected faith after ye had ac-

This chapter discusses many issues:

The first: Which is the most serious- verily the one who mocks by this is a disbeliever.

The second: That this is the interpretation of the Holy verse concerning the one who does such a thing no matter who he was.

The third: The difference between reporting and advising for the sake of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him).

The fourth: The difference between forgiving is liked by Allah (the Exalted) and being rough to the enemies of Allah (the Exalted).

The fifth: That there are cases where making excuses is not acceptable.

---

cepted it). That is to say through what you said mocking (If we pardon some of you) that is to say Moukhshy ben Himyar (we will punish others amongst you) that is to say not every body will be pardoned; some of you have to be punished (For that they are at sin) that is to say because of this wrongful and dissolute discussion.

Sheikh Al-Islam said: Allah (the Exalted) has verily commanded him (May Allah's blessings and peace be upon him) to say (Ye have rejected Faith after ye had accepted it) and it is said: They rejected faith after they had accepted it through their tongues (verbally) with their disbelief through their hearts first: This is not proper because expressing Faith verbally while heartily disbelieving is associated with disbelief. So it is not said: You infidel after you had believed; verily they are still disbelieving; if it was meant that you became infidel after believing; they did not show but to those prominent people; and with them they are still as such. This term does not show that they are still hypocrites.

He (May Allah's Mercy be upon him) said in another place: He (the Exalted) has informed that they disbelieved after believing when they said: Rather we talked that which is considered disbelief without thinking that it was disbelief; rather, we were playing and discussing matters lightly. He (May Allah's blessings and peace be upon him) showed that mocking at Allah's Holy verses, commiting an act of disbelief. Had faith been in his heart, it would have prevented him from saying such a thing. The Holy Koran shows that faith deep in the heart necessitates manifest performance according to it.

Concerning that Allah (the Exalted) has said: «They say, We believe in Allah and in the Apostle, and we obey»: But even after that, some of them turn away... the answer of the believers, when summoned to Allah and His Apostle, in order that they may judge between them, is no other than this: They say, «We hear and we obey.»: It is such as these that will attain felicity» (24: 47-52) So He (the Exalted) denied that those who donot obey the Holy Messenger (May Allah's blessings and peace be upon him) are faithful and informed that if the believers were summoned by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) to judge among them; they would listen and obey; He (the Exalted) showed that this is among the requirements of faith.

It also includes: Showing that man may commit an act of disbelief by saying a term or doing an act. The most serious is that which is willed by the hearts. It is like the sea which has no coast. It denotes great hypocrisy. Verily Allah (the Exalted) determined and affirmed for those faith without saying what they said, as was said by Ibn Abi Moulaika.

374 - «I caught up with thirty of Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Companions, all of whom fear hypocrisy and fear to become a hypocrite». We ask Allah (the Exalted) to grant us peace, forgiveness, and good health in the present life as well as in the Afterlife.

Chapter

Allah (the Exalted) has said, «When we give him a taste of some mercy from Ourselves, after some adversity has touched him, he is sure to say, «This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (Stored) in His sight! But we will show the Unbelievers the truth of all that they did, and we shall give them the taste of a severe Penalty». (41: 50).

Moujahid said, «That is through my action and I am responsible for it».

His saying: (He said, This has been given to me because of a certain knowledge which I have». (28: 78) Kutada said, «This has been given to me because of a certain knowledge that there are benefits».

CHAPTER

His saying: (Chapter: Allah (the Exalted) has said: «When We give him a taste of some mercy from Ourselves...» (41: 50).

The writer (May Allah's Mercy be upon him) said after Ibn Abbas and other interpreters about the meaning of the Holy verse and whatever after it that which satisfies the meaning and satisfies ones thirst.

His saying: (Moujahid said: That is through my actions and I am responsible. And Ibn Abbas said: «This has been given to me because of a certain knowledge which I have». (28: 78) Kutadah said, «This has been given to me because of a certain knowledge that there are benefits». Others said, «Allah (the Exalted) knows that I am qualified for that». That is the meaning of Moujahid's saying: I was granted it for an honor).

What they mentioned does not conflict; rather; it is intending purpose.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) concerning the meaning of the Holy verse, «... But when we bestow a favour upon him as from ourselves, he says, «This has been given to me because of

Others said, «Allah (the Exalted) knows that I am qualified for that». This is what Moujahid meant when he said, «I was endowed this because of my qualifications».

It was narrated after Abi Huraira that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily, three among Bani Israel: A leper, a hairless, and a blind. Allah (the Exalted) wanted to try them. Thereupon He (the Exalted) sent them an angel. This angel came to the leper...

---

a certain knowledge (I have)! Nay, but this is but a trial, but most of them understand not» (39: 49). He (the Exalted) informs that when Man is hurt and suffering, humiliates himself to Allah (the Exalted) and pleads and invokes Him, then if He bestows him a certain favour, he will become tyranical and will do wrong. He said: «This has been given to me because of a certain knowledge which I have». That is to say because Allah (the Exalted) knows that he deserves and is qualified; had not I been lucky from Allah (the Exalted), He (the Exalted) would not have endowed me with this. He (the Exalted) has said: «Nay, but this is but a trial». (39: 49). That is to say the case is not as it was claimed; rather, we have endowed him with this favour to try him concerning our endowment; would he obey or disobey? That is in addition to our preceding knowledge that «Nay, but that is but a trial». That is to say a test (but most of them understand not) that is why they say what they say and invoke what they invoke. (Thus did the generations) before them say!) (39: 50) that is to say many of those who came before said this, claimed such things and invoked such an invocation. (But all they did was of no profit to them) (39: 50) that is to say what they said was not truthful, nor did it benefit them.

Concerning that Allah (the Exalted) said telling us about Qarun, «... Behold, his people said to him, «Exult not, for Allah loveth not those who exult (in riches), but seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy position in this world: But do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief». He said: «This has been given to me because of a certain knowledge which I have». Did he not know that Allah had destroyed, before him, (whole) generations, -which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.» (28: 76-78). He (the Exalted) has also said..

And we are not the ones to receive pains and Penalties!» (26: 138).

.... He (May Allah's blessings and peace be upon him) said: What is it that you like best? He said: A good color and good skin that rids me of what caused the people to call me filthy. He said so and he (May Allah's blessings and peace be upon him) cleaned him, and the dirt was eradicated and he was given a good color and good skin.

He (May Allah's blessings and peace be upon him) said: Which kind of property do you like best? He said: Camels or cows -Ishaq doubted- So he was given a pregnant camel, that was about to deliver] and said: May Allah (the Exalted) bless it for you. He said: Then the hairless man came, and he (May Allah's blessings and peace be upon him) asked him: What is it that you like best? He said: Good hair that rids us of what caused the people to call me filthy. So he (May Allah's blessings and peace be upon him) wiped him, and he was given good hair. Then he (May Allah's blessings and peace be upon him) said: Which kind of property do you like best? He said: Cows or camels. So he was given a pregnant cow. He (May Allah's blessings and peace be upon him) said: May Allah (the Exalted) bless it for you.

Then he (May Allah's blessings and peace be upon him) approached the blind and said: What is it that you like best? He said: I would like to have my eyesight back, so that I may see people. So he (May Allah's blessings and peace be upon him) wiped him and he was given back his eyesight. He (May Allah's blessings and peace be upon him) said: What kind of property do you like best? He said: Sheep. So he was given an ewe that has already delivered. So the camel and the cow delivered, and one had a valley of camels, the other a valley of cows, and the last also a valley of sheep. He said: Then he (May Allah's blessings and peace be upon him) came to the leper in his previous image. He (May Allah's blessings and peace be upon him) said: I am a poor man who is dettached from his kinsfolk while travelling; I will

---

375 - (It was narrated after Abi Huraira (May Allah be pleased with him) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Verily three...».

(It was narrated by both) by Al-Boukhary and Moslem. And the pregnant camel.

His saying: (So it produced) and in another narration (so it produced) it means he took care of it during the delivery process; such person to a camel is like a midwife to a woman.

His saying: (I do not put much stress upon you) that means: I do not

not be able to reach my people but through Allah (the Exalted) then through you. I ask you by the One who gave you good color and good skin and property, to give me a camel so that I may be able to continue my travel. Thereupon he said: The rights are many. Thereupon he (May Allah's blessings and peace be upon him) said it is as if I had known you before, were not you a leper people look at you as poor and filthy. Allah (the Exalted) gave you property, so he said: Rather, I inherited this property from my fathers. Thereafter he (May Allah's blessings and peace be upon him) said: If you were a liar, may Allah (the Exalted) turn you back to your previous state. Then he (May Allah's blessings and peace be upon him) went to the hairless man in the image of a hairless man; he (May Allah's blessings and peace be upon him) told him the same as he told the leper and the latter gave him a similar answer. He (May Allah's blessings and peace be upon him) said: If you were a liar, may Allah (the Exalted) turn you to your previous state. He said: Then he (May Allah's blessings and peace be upon him) went to the blind in the image of a blind man. He (May Allah's blessings and peace be upon him) said: I am a poor man and a traveller. I am dettached from my kinsfolk during my travels and I will not be able to reach my people unless through Allah (the Exalted) then through you. I ask you by the One who gave you back your eyesight an ewe that helps me continue my travel. He said: I was blind and Allah (the Exalted) gave me back my eyesight, so take whatever you want and leave whatever you want, and by Allah (the Exalted) I will not subject you to great stress concerning anything that you take for Allah's sake. So he (May Allah's blessings and peace be upon him) said: Cling to your property; verily you were tried and verily Allah (the Exalted) is satisfied with you and wrathful with your friends». It was narrated by both.

---

make it unbearable for you to return something that you take or ask from my money. It was mentioned by An-Nawawi.

This great Honorable Hadith has a theme: Verily the first two denied the favour of Allah (the Exalted); they did not acknowledge Allah's favour, nor did they attribute the favour to the one who gave it to them, nor did they perform that which is Allah's right. Thus Allah's wrath descended upon them. As for the blind men he acknowledged Allah's favour and attributed it to the one who endowed it and paid that which is Allah's right. So he deserved Allah's satisfaction through his thanking Allah (the Exalted) for the favour because he mentioned the three pillars of thanking Allah (the Ex-

This chapter discusses many issues:

The first: The interpretation of the Holy verse.

The second: The meaning of (... he is sure to say, This is due to my (merit)).

The third: The meaning of (... He said, This has been given to me because of a certain knowledge which I have).

The fourth all the great them included in this strange store.

---

alted) without which cannot be accepted. That is acknowledging favours, attributing them to the one who gave it, and spending it the way he desires.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: At the essence of being grateful is acknowledging the favours of who gave them through submitting to him, loving him and being humble in front of him. Thus he who doesnot know the favour; rather, he was ignorant of it, wouldnot be grateful; he who acknowledges it and did not know the one who granted it, would not also be thankful. He who acknowledges favours and the one who granted them, but he denied it in the same way the one who denied favour, then he would be considered as rejecting it. He who acknowledges favors and the one who grants them and does not reject it, but he does not submit to the benefactor, love him or accept him or thank him; he who knows it and knows the one who grants it and submits to the one who grants it, loves him and accepts him and uses it as a means of loving him and obeying him; that is the grateful. Thus to be grateful, it is necessary for the heart to know and the person to perform accordingly. It is the tendency to the one who grants favours, loving him and submitting to him.

His saying: (The people called one filthy as a way of expressing hatred to see or approach him).

Chapter

Allah (the Exalted) has said, «But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: But Allah is exalted high above the partners they ascribe to Him». (7: 190).

CHAPTER

His saying: (Chapter: Allah (the Exalted) has said, «But when He giveth them a good child, they ascribe to others a share in the gift they have received: But Allah is exalted high above the partners they ascribe to Him» (7: 190).

Imam Ahmad (May Allah's Mercy be upon him) said about the meaning of this Holy Verse: We were told by Abdes-Samad after Omar ben Ibrahim after Kutadah after Al-Hasan after Samourah from the Holy Prophet (May Allah's blessings and peace be upon him), who said,

376 - «When Hawwa [Eve] delivered, Iblis walked around her and her children used to die after birth, Iblis told her: Call him Abdel-Hareth, he will live. She called him Abdel-Hareth and he lived. That was an inspiration from the Shaitan and of his command». That was also narrated by Ibn Jarir after Muhammad ben Bashshar Bundar after Abdus-Samad ben Abdul-Warith. It was also narrated by At-Tirmithi in the interpretation of this Holy Verse after Muhammad ben Al-Muthni after Abdes-Samad. And he said: That is a good and strange Honorable Hadith; we know it only through Omar ben Ibrahim. It was also narrated by some others after Abdes-Samad. It was narrated by Al-Hakem in his «Mustadrak» after Abdes-Samad, and he said that it is an Honorable Hadith that has good references. They [Moslem and Al-Bukhary] did not narrate it. It was also narrated after by Imam Abu Muhammad ben Abi Hatem in his interpretation after Abi Zaraa Ar-Razi after Hilal ben Fayyad after Omar ben Ibrahim.

And Ibn Jarir said: We were told by Ibn Waki' after Souhail ben Yousuf after Amr after Al-Hasan (they ascribe to others a share in the gift they

Ibn Hazm said: They agreed to proscribe every name enslaved [called Abed] to other than Allah (the Exalted). Such as Abed Omar, Abdul-Kaaba and the like...

---

have received). He said: «That was the habit of some of the people of some creeds and it was not Adam». And we were told by Bishr ben Mouath after Yazid after Said after Kutada who said: Al-Hasan used to say: «They [The creeds] were the Jews and the Christians; Allah (the Exalted) endowed them with children and they Judaized and Christianized». That has a good reference after Al-Hasan(May Allah's Mercy be upon him).

The religious authority Ibn Kathir said in his interpretation: As for the reports: Muhammad ben Ishaq said after Dawud ben Al-Houssein after Ikrama after Ibn Abbas that, «Hawwa [Eve] used to give birth to Adam's children and she used to call them Allah's servants such as Abdullah, Oubeidallah and the like; however, they used to die shortly after birth; so Iblis came to them and said: Had you called them by other names, they would have survived. So when she gave birth to a baby boy, he called him AbdulHareth.

Concerning that Allah (the Exalted) sent down the following Holy verse, «your Guardian-Lord, who created you from a single Person...» (4: 1) and Al-Awfi said after Ibn Abbas, «Then the Shaitan came to them and said: Do you know what will be born for you? Or do you know whether it is going to be a beast or not? Then he adorned that which is bad and untruthful for them; he is a skillful linguist; before that she had given birth to two children who later died. Thereupon the Shaitan told them: Verily if you do not call your child after me, he will not be born normal; he will die as the preceding one died. So they called their son Abdel Hareth, thus Allah (the Exalted) has said: «But when He giveth them a goodly child, they ascribe to others a share in the gift then a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him» (7: 190)».

Something similar was mentioned after Sad ben Joubeir after Ibn Abbas. It was also narrated by Ibn Abi Hatem. He received this Tradition [Honorable Hadith] after Ibn Abbas a group of his Companions such as Moujahid, Ikrama and Sad ben Joubeir. And from among the second rank [of narrators]: Kutadah, As-Sadi and a group of those who came after. And among the interpreters and those to follow uncountable groups have narrated it. The religious authority Ibn Kathir said: Its origin -and Allah (the Exalted) knows best- was taken from the people of the book.

... with the exception of Abdul Muttaleb.

I said: That is very unlikely.

His saying: (Ibn Hazm said: They agreed to proscribe every named enslave [called Abed] to other than Allah (the Exalted) . Such as Abed Omar, Abdel-Kaaba and the like, with the exception of Abdel-Muttaleb).

Ibn Hazm: He is a religious authority from Andalus. He is Abu Muhammad Ali ben Ahmad ben Sad ben Hazm Al-Kurtobi Ath-Thahiri. He is the writer of «At-Tasanif» He died in the year 456 A.H. and he was 72 years old.

AbdelMuttaleb is Allah's Holy Messenger's grandfather. He is Ibn Hashim ben Abed Munaf. Doubtlessly they are the descendants of Ismail ben Ibrahim Al-Khalil (May Allah's peace be upon them).

He (May Allah's Mercy be upon him) narrated the consensus of the savants concerning proscribing all names enslaved to other than Allah (the Exalted) because it is polytheism in Lordship as well as in Divinity. That is so because all creatures belong to Allah (the Exalted) and are His servants; He enslaved them to worship Him Alone and in order to unify Him (the Exalted) in His Lordship and Divinity. Some of them worshipped Allah (the Exalted) Alone in as far as His Lordship and Divinity are concerned; some others joined in partners with Him in as far as His Divinity is concerned while acknolwedged His Lordship, names and attributes, while His predeterministic rules definitely apply to them.

Concerning that Allah (the Exalted) has said: «But one of the beings in the Heavens and the earth but must come to (Allah) Most Gracious as a servant» (19: 93). That is general slavery. As for private slavery, it is particular to the people of faith and obedience. In that connection He (the Exalted) has said: «Is not Allah enough for His servant?» (39: 36) and the like.

His saying: (With the exception of Abdel-Muttaleb) that is an exception from the general because the origin of this name lies in slavery. That is so because Al-Muttaleb Hashim's brother came to Medina and his nephew «Shaiba» had already grown up with his uncles [His mother's brothers] Bani An-Najjar from Al-Khazraj because Hisham had married one of their women; she delivered this son and when he grew up with his uncles and became a teenager; his uncle Al-Muttaleb took him to Mekka his father's city and the home of his clan. He brought him to Mekka and when people there saw him after his skin color changed due to travel in the sun, they thought that he was Al-Muttaleb's slave. So they said that is Abdel-Muttaleb, and

It was narrated after Ibn Abbas concerning the Holy verse, «He said when Adam has intercourse with Hawwa, she got pregnant. So Iblis came to them and said: I am your friend who led you out of the Garden; you must obey me otherwise I will make to your son the horns of a deer and he will come out of your belly by cutting it, and I will do such and such, and such and such. So call him Abdul Hareth. They refused to obey him, and the child was born dead. Then she got pregnant again, so he came to them and repeated what he had said and they refused to obey him and once again the child was born dead. Then she got pregnant again so he came to them and repeated what he had said; they were overwhelmed by the love of having a child, so they called him Abdul Hareth, that is why Allah (the Exalted) has said, «... they ascribe to others a share in the gift they have received». It was narrated by Ibn Abi Hatem.

And he narrated with good reference after Kutada, «Partners in obeying Him; not in worshipping Him».

And he narrated with good reference after Moujahed concerning (If thou givest us a goodly child) (7: 189). He said: «They feared that it might not be a human being.» And he mentioned its meaning after Al-Hassan said and others.

---

this name stuck to him and he was only called by it. Also the Holy Prophet (May Allah's blessings and peace be upon him) said.

377 - «I am the son of Abdel-Muttaleb and he has became aggrandized among Quraish and among the Arabs, he is the Master of Quraish and the most honorable in Pre-Islamic times; he is the one who dug [the well] Zam Zam and watering belonged to him and to his progeny after him. And «Abdullah» is Allah's Holy Messenger's father and he is one of Abdel-Muttaleb's sons. He died while his father was still alive. Al-Hafeth Falah Ed-Din Al-Alai‘ said in the book «ad-Durra as-Sunnyya fi Mawlid Khair Al-Bariyya». When his (May Allah's blessings and peace be upon him) mother Amenah became pregnant with him (May Allah's blessings and peace be upon him) his father's age was eighteen. The latter went to Medina to buy dates for his family and he died there while he was at his uncles Bani An-Najjar; the Holy Prophet (May Allah's blessings and peace be upon him) was a foetus then,

I said: When his mother gave birth to him (May Allah's blessings and peace be upon him) his grand-father, Abdel-Muttaleb, supported him (May Allah's blessings and peace be upon him). Al-Hafeth Ath-Thahabi said: His

This chapter discusses many issues:

The first: Proscribing every name enslaved to other than Allah (the Exalted).

The second: The interpretation of the Holy verse.

The third: Verily this kind of polytheism is merely naming the reality of which was not intended.

The fourth: Verily it is a favour of Allah (the Exalted) when He gives him a normal baby girl.

The fifth: Those who came before mentioned the difference between joining in partners in obedience and joining in partners in worship.

(May Allah's blessings and peace be upon him) father Abdullah died while the Holy Prophet (May Allah's blessings and peace be upon him) was twenty-eight months old; it was said that he (May Allah's blessings and peace be upon him) was even younger. It was said: He (May Allah's blessings and peace be upon him) was a foetus. He died in Medina where he was buying dates and it was said: He was passing by it on his way back from Ash-Sham and that he lived twenty-five years. Al-Wakidi said: That confirmed what was said about his age and his death. His mother Amenah died in Al-Abwa' while returning with him (May Allah's blessings and peace be upon him) to Mekka after visiting the uncles of his (May Allah's blessings and peace be upon him) father, Bani Adi ben An-Najjar; he (May Allah's blessings and peace be upon him) was then six-years and one hundred days old; it was said he was four years old. So when his mother died Um Ayman, and he (May Allah's blessings and peace be upon him) was supported by him till he died and the Holy Prophet (May Allah's blessings and peace be upon him) was eight years old; then he was supported by his (May Allah's blessings and peace be upon him) uncle Abi Taleb.

His saying: (It was narrated after Ibn Abbas (May Allah be pleased with them) concerning the Holy verse: We have already discussed something similar after Ibn Abbas.

His saying: (And he narrated with good reference after Kutada, «Partners in obeying; not in worshipping Him (the Exalted).») Our Sheikh (May Allah's Mercy be upon him) said: Verily that is joining in partners in merely naming and they did not mean its reality desired by Iblis.

Chapter

Allah (the Exalted) has said, «The most beautiful names belong to Allah: So call on Him by them; but shun such men as use profanity in His names...» (7: 180).

CAPTER

His saying: (Chapter: Allah (the Exalted) has said: «The most beautiful names belong to Allah: so call on His by them; but shun such men as use profanity in Him names...» (7: 180).

378 - It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Verily Allah (the Exalted) has ninety-nine names; one hundred but one. He who learns them, will be admitted into the Garden. And He (the Exalted) is One and He loves the odd number». It was narrated by both in the two Saheehs after Sufyan Ibn Ayyina. It was also narrated by Al-Bukhary.

379 - It was narrated after Abi Al-Yaman after Abi Az-Zinad after Al-Araj and was reported by Al-Jawzani after Safwan ben Saleh after Al-Walid ben Moslem after Shouaib with similar reference. And he added, «He loves the odd number.» : He is Allah (the Exalted) whom there is no God but Him, the Most Gracious, the Most Merciful, the [one and only] king, the Holy, Peace, Absolute Master, the Cherished, Almighty, the Proud, the Creator, the Fashioner, the Subduer, the Donor, the Provider, the Opener [of the gates of Profit], the Omniscient, the controlling, the Kind, the Lowerer, the Raiser, the Humiliator, the All-Hearing, the All-seeing, the Judge, the Just, the Most kind, the all knowing, the tolerant, the All-Forgiving, the Appreciative, The Most High, the Great, the Guardian Lord, the Nourisher, the Sufficient, the Exalted, the Generous, the observer, the Responding, the Rich, the Wise, the Nice, the Glorious, the Inducer, the Witness, the Truth, the Truster, the Strong, the Enduring, the Harmless Lord, the Reckoner, the

Ibn Abi Hatem mentioned after Ibn Abbas, «... use profanity in His names...» (7: 180) that is to say join in partners».

After Him (the Exalted) they derived the name Lat that is to say from Ilah, and Uzza from Aziz.

It was narrated after Al-Aamash, «They include in them what is not really included».

Originator, the Restorer, the Resurrector, the One who takes in Death [the Deadly], the All-Living, the Eternal, the Exalted Wrathful, the One, the Matchless, the Singular, the Everlasting, the Capable, the Able, the Advancer, the Delayer, the Last, the Overt, the Covert, the Governor, the Supreme, the Charitable, the Most Forgiving, the Most Revengeful, the Forgiver, the Most Compassionate, the Possessor of all Dominion, to whom all Exaltedness and Honor belong, Fair, the All-Inclusive, the self-Sufficient, the Benefactor, the Giver, the Forbidder, the Harmful, the Light, the Guider, the Maker, the Eternal, the Inheritor, the Wise, the Patient». Then At-Tirmithi said: That is a strange Honorable Hadith.

380 - It was also narrated after Abi Huraira, we do not know in many reports the mentioning of names but in this Honorable Hadith. And that which a group of memorizers [of the Holy Koran and Honorable Hadith] relied on, is that the listing of names is included in it. It is so as was narrated by Al-Walid ben Moslim and AbdelMalek ben Muhammed who said that it reached him from many authoritative sources that they said so. That is to say, that collected [Those beautiful names] from the Holy Koran as was narrated after Jaafer ben Muhammed and Sufyan and Abi Zaid Al-Laghawi and Allah (the Exalted) knows best.

That was what the religious authority Ibn Kathir mentioned in his intepretation. Then he said: Let it be known that the beautiful names are not limited to ninety-nine in number. As an evidence for that we mention what Ahmed narrated after Yazid ben Haroun after his father after ben Masoud after the Allah's Holy Messenger (May Allah's blessings and peace be upon him) who said,

381 - «No one who was afflicted by sorrow or grief and said: O Allah (the Exalted) I am your servant the son of your servant, the son of our female servant, you control me; Your rule is executed on me. Your Judgment and Justice pass on me; I ask You, O' Allah (the Exalted) by every name You Possess; you called yourself with or sent down in Your Holy Book or taught to one of Your creatures or kept unknown to us, to make the Holy Koran the spring of my heart and the light of my chest and relief of my

grief and the removal of my worry and gloom; Allah (the Exalted) will definitely remove his worry and grief and replace them by happiness. Thereupon it was said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him): Shall we learn them? He (May Allah's blessings and peace be upon him) said: Yes. The one who hears them should learn them.» It was narrated by Abu Hatem and Ibn Hibban in his Saheeh.

Al-Awfi said after Ibn Abbas concerning Allah's (the Exalted) saying, «Shun such men as profanity in His names...» (7: 180) He said, «Profanity of atheists if they called Lat with Allah's (the Exalted) names». Ibn Juraij said after Moujahid, «Shun such men as use profanity in His names...» He said: They derived Lat from Allah (the Exalted) and the Uzza from Al-Aziz».

Kutada said: «Use profanity: Commit polytheism» and Ali ben Abi Talha said after Ibn Abbas, «Use profanity: giving the lie to».

And all the [beautiful] names of the Lord (the Exalted) are names and attributes that define Allah (the Exalted) to His worshippers and indicates His exaltedness and perfection (Glory be to Him).

He (May Allah's Mercy be upon him) said: Profanity and atheism take place either by rejecting or by denying them; Either by rejecting their meanings and suspending them or by changing them from that which is correct and deviating them from the Truth by interpretations, or by making them names of those creatures, such as the Profanity of the people of Al-Ittihad. Verily they made them the names of this universe; that which is praised and that which is dispraised. Till their leader said: He (the Exalted) is the named by every name that is praised both from a logical point of view, religious and traditional point of view; and by every name that is dispraised logically, religiously and traditionally. May Allah (the Exalted) be raised high above what they say.

I said: And that which is the case of the people of the Honorable Sunna and consensus; those of them who came before and those who came later: They confirm the attributes which Allah (the Exalted) used to describe Himself and which Allah's Holy Messenger (May Allah's blessings and peace be upon him) used to describe Him with what fits His Exaltedness and Majesty; affirming without comparison or likening; desdaining without suspension. Concerning that He (the Exalted) has said: «There is nothing whatever like unto Him and He is the One that hears and sees (all things)» (42: 11). Verily discussing attributes is a branch of discussing the essence and it follows its example. As it is a must to know that Allah (the Exalted) is a true essence that resembles anything of the essence of those created [by Him (the Exalted)], He possesses true attributes that do not resemble the attributes of creatures. Thus the one who rejects any attributes that Allah (the Exalted) used to describe Himself or used by His Holy Messenger (May Allah's blessings and peace be upon him) to describe Him, or if this person interpretes this attribute to mean other than what its meaning is; this person is a Juhmite and has followed a path other than that of the believers.

In that connection Allah (the Exalted) has said, «If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, we shall leave him in the path he has chosen, and land him in Hell, -What an evil refuge!» (4: 115).

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said also:

(A significant Advantage).

That which passes from month to month concerning an attribute of a report about Allah (Glory be to Him) is divided into sections:

The first: What is related to the very essence, such as your saying: An essence and existing.

The second: What is related to His (the Exalted) attributes and qualities, such as the All-knowing, the capable, the All-Hearing and the All-seeing.

The third: What is related to His (the Exalted) actions such as the Creator and the Benefactor.

The fourth: Absolute desdaining. It is inescapable, since there is no perfection in absolute non being, such as the Peace and the all-Holy.

The fifth: It was not mentioned by most people- it is the name indictating a group of various attributes that does not specialize in a specific attribute, rather, it indicates many meanings such as the Glorious, the Mighty and the Everlasting. Verily the Glorious is the one who has many and varied attributes of the attributes of perfection; he is a subject to increase ability and greatness. It is said (the Glorious Lord of the Throne) as an attribute of the Throne due to his ability, greatness and honor. Just imagine how this name was associated by Allah commanding the Holy Messenger (May Allah's blessings and peace be upon him) to pray as he taught us because He is in the rank of requesting more; the request included a name that He (the Exalted) requires; as you say: [O Allah (the Exalted)]

This chapter discusses many issues:

The first: Affirming the [Beautiful] names [of Allah (the Exalted)].

The second: [Those names] being beautiful.

The third: Commanding us to call on Him (the Exalted) by using them.

The fourth: Teaching those ignorant and atheist opposses.

The fifth: Explaining atheism through them.

The sixth: Warning and threatening those who are atheists.

---

forgive me, and be merciful to me; you are the All-Forgiving and Most Merciful. That is interceding by using His names and attributes and that is among the fastest means of intercession and mostly loved by Allah (the Exalted). In that connection the following Honorable Hadith was narrated.

382 - «Seek refuge by: O' You to whom all Glory and all Honor belong». and,

383 - «O' Allah I ask you by all Praise which belongs to You; there is no God but You; You are the Benefactor, the Creator of Heavens and earth; O' You who possess all Glory and all Honor». That is a request pleading Him through praising and by saying that there is no God but Him; the Benefactor who is pleading to Him by using His names. O how that pleading deserves to be answered and how great it is. That is a very important door of the doors of Monotheism.

The sixth: An additional attribute that takes place by associating two names or two attributes. That incerases their meaning; for example, the All-Forgiving the Able, The Glorious, the Harmless and the rest of the attributes associated with other attributes and names associated with other names in the Holy Koran. Verily the Rich and the Glorious are attributes of perfection. When they are associated they lead to another perfection; He is praised through His richness and through His Glory and is praised through their association; the same goes for the All-Forgiving, the Able, the Mighty, the Wise, and the Glorious, the Harmless. So think about Him; He (the Exalted) is the most Honored of knowledge.

Chapter

It cannot be said, «May peace be upon Allah (the Exalted)».

It was narrated in the Saheeh after Ibn Masoud (May Allah be pleased with him), «We were with the Holy Prophet (May Allah's blessings and peace be upon him) praying. We said: The salutations be upon Allah (the Exalted) before His servants; may peace be upon so and so. So the Holy Prophet (May Allah's blessings and peace be upon him) said: Do not say peace be upon Allah (the Exalted). Verily Allah (the Exalted) is the Peace».

CHAPTER

His saying: (Chapter: It cannot be said, «May peace be upon Allah (the Exalted)»).

His saying: (It was narrated in the Saheeh after Ibn Massoud... etc) This Honorable Hadith was narrated by Al-Bukhary, Moslem, Abu Dawud, An-Nasai and Ibn Maja.

384 - It was narrated after Abdullah ben Masoud (May Allah be pleased with him), «We sat with Allah's Holy Messenger (May Allah's blessings and peace be upon him) in order to pray and we said: May peace be upon Allah (the Exalted) before it is upon His servants; May peace be upon so and so ... till the end of the Honorable Hadith». And at its end the last testification: [There is no God but Allah (the Exalted) and Muhammad is Allah's Holy Messenger] was mentioned. It was narrated by At-Tirmithi after Al-Aswad ben Yazid after Ibn Masoud.

385 - He (May Allah's blessings and peace be upon him) mentioned in the Honorable Hadith the reason for such prohibition by saying, «Verily Allah (the Exalted) is the Peace and all Peace comes from Him.» And the Holy Prophet (May Allah's blessings and peace be upon him) used to ask for Allah's forgiveness after each required prayer by saying, «O Allah, You are the Peace and all peace comes from You; be raised far above of You to

whom all Glory and all Honor belongs».

386 - It was mentioned in the Honorable Hadith, «Verily this is the greetings of the people of the Garden to their Lord may He be blessed and raised far above».

387 - In the «Holy Verses] sent down that which indicates that the Lord may He be blessed and raised above greets them in the Garden. In that connection He (the Exalted) has said,

His (May Allah's blessings and peace be upon him) saying: «Verily Allah (the Exalted) is Peace». Means that Allah (the Exalted) is complete of all deficiency and all similitude; He (the Exalted) is described as possessing all perfection, high above any defects.

The religious authority Ibn Al-Qayyim said in «Badai Al-Fawaid»: There are two famous sayings:

The first: Verily Peace here is Allah (Glory be to Him) and this means: May His (the Exalted) blessings descend on you. So this meaning was chosen from His names; the names «Peace» regardless of other names.

The second: Verily peace means safety and soundness and that is required and used at salutation. Those who believe so give the following reasoning: Verily it is not used with a definite article [The] so the Moslem would say: «Peace be upon you». Had it been one of Allah's names, it would not have been used as such. Another reason they give: This meaning is not intended; rather, that which is intended is announcing safety both by informing about it as well as by good wish.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: The final decision is: Both opinions are right; it is correct to combine the two; verily that is shown in a principle which is: Verily it is the right of who invokes Allah (the Exalted) by His beautiful names to ask for anything and intercede by using the name required for the specific matter; the invoker asks for the intercession of Allah (the Exalted) and pleads to Him. He said: O my Lord forgive me and pardon me, You are the All-forgiving the All-Pardoning. This person has asked for two matters and pleaded by using two names of His names which are necessary for that to happen.

388 - He (May Allah's blessings and peace be upon him) told Abi Bakr (May Allah be pleased with him) when he asked him (May Allah's blessings and peace be upon him) to teach him a phrase he may use to invoke Allah

This chapter discusses many issues:

The first: Explaining Peace.

The second: It is a way of greeting.

The third: It is invalid to direct it to Allah (the Exalted).

The fourth: The reason for that.

The fifth: Teaching them the greeting suitable for Allah (the Exalted).

(the Exalted), «Say: O Allah I have verily done much wrong to myself; none can forgive sins but You, may Thou grant me forgiveness from You and be merciful to me You are the All-Forgiving, the Most Gracious».

Thus when the context is that of requesting safety which is more important to a man, it was requested through saying one of the names of Allah (the Exalted) namely «Peace» from whom safety is requested. Thus the term «Peace» denotes two meanings: The first: Invoking Allah (the Exalted); the second: requesting safety and that is the aim of a Moslem. Thus the term «May Peace be upon you», includes one of Allah's names as well as requesting safety from Him. Thereupon think about this advantage. Its reality is: Innocence, salvation, and safety from evil and deficiencies.

389 - «O My Lord save, save». It is also said Sallam [Derived from peace and safe meaning handed in] That is to say he received it and does not share it with anybody. He (the Exalted) has said, «That is to say exclusively his; no one shares ownership with him. Also the term peace which is the opposite of war is derived from it: Because each one of the fighting parties is saved from the harm of the Other. Also the sound [as-Salim] heart means the heart which is pure from impurities. It really means: This heart is purely for Allah (the Exalted), it is safeguarded against polytheism and other impurities as well as against sins and infringements; this heart is straight, truthful concerning its love [of Allah (the Exalted)] and the good treatment. Such guarantees safety from Allah's torture and secures winning His miracles. From this term, the term Islam was derived, it means surrendering and submitting oneself to Allah (the Exalted) and getting rid of impurities of polytheism; so he is safeguarded only to his Lord (the Exalted), like a slave who is kept only for his master without being shared with other conflicting partners. That is why Allah (the Exalted)has given these examples to the Moslem who is Faithful to his Lord and to the one joining in partners with Him (the Exalted).

Chapter

His saying: «O Allah (the Exalted) forgive me if you wish».

It was narrated in the Saheeh after Abi Huraira that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, [Let none of you say: O Allah (the Exalted) forgive me if you wish; O Allah (the Exalted) be Merciful to me if you wish; rather, let him resolve the matter [without saying: If you wish] since verily there is no one who can curse Allah (the Exalted)».

CHAPTER

His saying: (Chapter: Saying, «O Allah (the Exalted) forgive me if you wish».

This means that it is not allowable because forbidding it has been mentioned in the Honorable Hadith of this chapter.

390 - His saying: (It was narrated in the Saheeh after Abi Huraira that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Let none of you say: O Allah (the Exalted) forgive me if You wish; O Allah (the Exalted) be merciful to me if you wish rather, let him resolute the matter [without saying if You wish], since verily there is no one who can detest Allah (the Exalted)». That is in contradistinction to the servant; he would respond to the one asking him to do something either because he needs him, or because he fears him or because he hopes or expects something from him; he would satisfy the other's need while he hates to satisfy it. Thus it is suitable for the one asking for something from another creature to suspend the fulfilment of this need on the volition of the responsible person out of fear of giving him whatever he requests unwilingly'; that is in contradistinction to the Lord of the worlds (the Exalted), since that is not suitable to be said about Him because of His self- sufficiency, and perfection of generosity; all are in need of Him, they cannot do without Him

ever for a blink of an eye.

391 - It was narrated in the Honorable Hadith, «Allah's (the Exalted) right hand is full [with what to give]; it is not diminished by charge, it gives during the day and night. Have you seen what He has spent since He created the Heavens and earth? What is in His right hand has not diminished; in His (the Exalted) other hand there is which He (the Exalted) lowers or raises». He (the Exalted) grants because of His wisdom and holds back because of His wisdom; He is the All-knowing, All-Wise. So it is proper for the one who asks Allah (the Exalted) for something to resolute the matter [without saying if you wish] since He (the Exalted) does not endow His servant unwillingly nor because of the importance of a certain issue.

Verily a servant once give and many times holds back and He may give unwillingly; stinginess is more prevailing [as a quality of his]. As for his present state, whatever he gives is not great. As for what Allah (the Exalted) gives to His servants, such is permenant and continuous. He endows even without asking since the sperm has been put in the womb. So His favours on the foetus which in his mother's womb are plenty; He develops; when his mother delivers him, his parents will be kind to him and He (the Exalted) brings him up till he becomes independent; he enjoys Allah's favours all through his life. If his life was full of Faith and Piety, Allah's favours would be increased for him after he is taken into death times and those favours he enjoyed in the presentlife. Favours that cannot be counted but by Allah (the Exalted). Those are [The favours] from what Allah (the Exalted) has prepared for His pious and believing servants.

Every thing that a servant gets during his present life even though some of them reach him through another creature; they reach him after Allah's permission, volition, and benefaction granted to His servant. Verily Allah (the Exalted) is the Praised and thanked for all these favours; He (the Exalted) is the One who desires them, predestine them, bestow them [upon His servants] because of His generosity and benefaction. All favours belong to Him; all grace belongs to Him; and all good praise belongs to Him (the Exalted).

Concerning that He has said: «And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans». (16: 53) He (the Exalted) may detain when He is asked by His servant only because of a wisdom and knowledge with what corrects His servant; He (the Exalted) might delay giving His servant what he asked, till the

And Moslem said, «Let one ask for something great; verily there is nothing great for Allah (the Exalted) to give».

This Chapter discusses many issues:

The First: Forbidding exclusion while invoking Allah (the Exalted).

The second: Showing the reason for that.

The third: His saying, «Let him resolve the matter».

The fourth: Making that which is desired greater.

The fifth: Rationalizing this.

---

predestined time reaches, or may be to give him more. Blessed is Allah; the Lord of the worlds.

392 - His saying: (And Moslem said, «Let one ask for something great» That is to say while asking his need from his Lord (the Exalted); He verily gives that which is glorious and magnificent because He is generous, open-handed and graceful. Verily there is nothing magnificent or glorious in front of Allah even though the creature sees it as magnificent or glorious, because the one who asks a creature, does not ask him but that which is easy for him; that is in contradistinction with the Lord of the worlds since verily His gift is volition. He has said: «Verily, when He intends a thing, His command is «Be», and it is! » (36: 82). Thereupon Glory be to the one who predetermines lots for the creatures, there is no God but Him and no Lord but Him (the Exalted).

Chapter

(One should not say: My slave and my female slave).

It was narrated in the Saheeh after Abi Huraira that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «None of you is to say feed your Lord or clean your Lord; he should say my Chief and my Master. None of you should say: My slave and my female slave; he should say my boy or my girl».

CHAPTER

His saying: (Chapter: One should not say: My slave and my female slave).

He mentioned the Honorable Hadith narrated in the Saheeh (It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

393 - «No one of you is to say feed Your Lord or perform ablution to your Lord; he should say my master and my chief. None of you should say my slave and my female slave; he should say my boy and my girl and my lad»).

These are the forbidden terms even though linguistically they exist. Verily the Holy Prophet (May Allah's blessings and peace be upon him) proscribed them in order to verify and block the way for all the rationalizations of polytheism because those terms denote joining in partners [with Allah (the Exalted)]. That is so because Allah (the Exalted) is the Lord of all servants, no if it was generalized to other, this person would share Him the name. Thus such is forbidden even though committing polytheism concerning the Lordship has not been intended; Lordship which is an attribute of Allah (the Exalted). However, the meaning says that such person also possesses such an attribute, thus proscribing it in order to resolve the issue of comparison [committing polytheism] between the Creator [Allah (the Exalted)] and the created [Man] as well as to achieve Monotheism and getting

This chapter discusses many issues:

The first: Forbidding people from saying: My slave and my female slave.

The second: A servant should not say: My Lord or feed your lord.

The third: Teaching the first to say my boy, my girl and my lord.

The fourth: Teaching the second to say my master and my chief.

The fifth: Drawing attention to the goal; it is achieving unification even in using terms.

---

away from polytheism even in the use of terms. That is among the best goals of legislation because of the aggrandizing of the Lord and because it is far away from comparing Him to the creatures; consequently, he (May Allah's blessings and peace be upon him) guided them to what stands for those [proscribed] terms. That is saying, «My master and my chief». The same thing goes for his (May Allah's blessings and peace be upon him) saying: «None of you should say my slave and my female slave». Because slaves are Allah's (the Exalted) slaves only and female slaves are Allah's (the Exalted) female slaves only.

Concerning that Allah (the Exalted) has said: «Not one of the being in the Heavens and the earth but must come to (Allah) Most Gracious as a servant» . (19: 93). Thus attributing those two terms to other than Allah (the Exalted) is joining in partners. Thereupon he (May Allah's blessings and peace be upon him) forbade them from that in order to aggrandize Allah (the Exalted) as good manners and departing from polytheism while achieving unification. He (May Allah's blessings and peace be upon him) guided them to say: «My boy, my girl, and my lad». That is his (May Allah's blessings and peace be upon him) way of protecting unification; verily he (May Allah's blessings and peace be upon him) taught his people all that benefits them and forbade them from performing all that leads to deficient religious practices. There is no good but he (May Allah's blessings and peace be upon him) guided them to it especially when unification is concerned; there is no evil but he (May Allah's blessings and peace be upon him) warned them against, especially if it brought them closer to polytheism whether it were by words or not intended. All success is through Allah (the Exalted) .

Chapter

(The one who asks by Allah (the Exalted) is not to be turned down)

It was narrated after Ibn Omar (May Allah's blessings and peace be upon him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who asks by Allah (the Exalted) should be given...

CHAPTER

His saying: (Chapter: The one who asks by Allah (the Exalted) is not to be turned down).

394 - The literal meaning of the Honorable Hadith is forbidding to turn down the one who asks if he asks by Allah (the Exalted). However, this general and apparent meaning needs clarification and explanation according to what was mentioned in the Holy Koran and in the Honorable Sunna. Thus if the one requesting something that is his right such as the treasury, should be given as such as he needs and deserves; that is an obligation. Also is the one in need asks from a person who has extra money, this person should give him relative to state and case of the one asking for money, especially if he asks someone who does not have extra money; it is recommendable that this person gives him relative to his own state in a way that does not cause harm to him or to his own family and if he were much in need he should give him what dispels his need.

The rank of spending is among the highest ranks of religion; people vary concerning it in as much as their nature possess of generosity and openhandedness the opposite of which are stinginess and avarice. The first is praised by the Holy Koran and the honorable Sunna while the second is dispraised. Verily Allah (the Exalted) has urged His servants to spend because of the importance of its benefit and the ampleness of its reward.

Concerning that Allah (the Exalted) has said: «O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which we have produced for you, and do not even aim at getting anything which is bad, in order ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise. The evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things». (2: 267-268). He (the Exalted) has also said: «And spend (in charity) out of the (substance) whereof He has made you heirs» (57: 7). Such spending is considered among the characteristics of piety mentioned in His saying: «It is not righteousness that ye turn your faces towards east or west; but it is rightousness to believe in Allah and the Last Day, and the angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask...» (2: 177).

Thus He (the Exalted) mentioned it (spending) after mentioning the fundamentals of Faith and before mentioning the prayer. That - and Allah (the Exalted) knows best - because its benefit is excessive. Allah (the Exalted) has also mentioned it among the deeds which He (the Exalted) commanded His worshippers to perform, and He (the Exalted) considered it among the acts of worship and promised them great reward [if they performed it]. He (the Exalted) has said, «For Muslim men and women, for believing men and women, for devouted men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and reward». (33: 35).

The Holy Prophet (May Allah's blessings and peace be upon him) used to urge his (May Allah's blessings and peace be upon him) Companions to give charity, even women; he (May Allah's blessings and peace be upon him) guided the nation of Islam to what benefits them whether sooner or later. Allah (the Exalted) has commanded Al-Ansar [supporters of the Holy Prophet (May Allah's blessings and peace be upon him)] because they favor [others to themselves]. Thereupon Allah (the Exalted) has said, «But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, -they are the ones that achieve prosperity». (59: 9) And preference is considered among the best habits of the believer as the mentioned Holy verse says.

... and he who seeks refuge by Allah (the Exalted), should be helped; he who called upon you should be answered and he who did something good to you should be rewarded; verily if you could not find what to reward him with, invoke [Allah (the Exalted)] for his sake till you fancy that you have rewarded him». This was narrated by Abu Dawud and An-Nasai and is supported by truthful reference.

This chapter discusses many issues:

The first: Helping the one who seeks refuge with Allah (the Exalted).

The second: Give the one who asks Allah (the Exalted).

The third: Answering the call.

The fourth: Rewarding a favour.

The fifth: Verily invoking Allah (the Exalted) can be a reward if one cannot reward with maternal things.

The sixth: Saying: Till you fancy that you have rewarded him.

Concerning that Allah (the Exalted) has said: «And they feed, for the love of Allah, the indigent, the orphan, and the capture, (saying), we feed you for the sake of Allah, Alone: No reward do we desire from you, nor thanks». (76: 8).

The Holy verses and the Honorable Hadiths concerning the virtue of charity are plenty; he who works for the Afterlife desires in that and encourages others to do it. All success is through Allah (the Exalted) .

His saying: (He who calls upon you should be answered) that is among the rights that Moslems mutually share: Responding to the call of a Moslem; that is among the causes of love and unity among the Moslem.

His saying: (He who do a favour should be rewarded). He (May Allah's blessings and peace be upon him) charged them with rewarding others for favours since verily a reward for a favour is considered of the dignity loved by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) as was shown by this Honorable Hadith. No one ignores a reward in return of a favour but those who are mean and ignoble; some mean people reward others by doing harm to them in return of favours. We ask Allah (the Exalted) for forgiveness, and good health in the present life and in the Afterlife. The people of Faith and piety verily drive away harm and evil doing by performing charity as in obedience to Allah (the Exalted) and performing what He (the Exalted) loves and accepts for them.

Concerning that He (the Exalted) has said: «Repel evil with that which is best: We are well acquainted with the things they say. And say, O My Lord! I seek refuge with thee from the suggestions of the evil ones. And I seek refuge with Thee, O my Lord! Lest they should come near me» (23: 96-97) and He (the Exalted) has said, «Repel [Evil] with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune». (41: 34-35) and those are whom Allah (the Exalted) has already granted happiness.

His saying: (So if you couldnot find something to reward him with, invoke [Allah (the Exalted)] for his sake), he (May Allah's blessings and peace be upon him) guided them that invoking Allah (the Exalted) for the sake of the one who has done them a favour in case they did not fancy that the reward for the favour was enough; he would invoke Allah (the Exalted) a relative to the favour.

His saying: (Fancy that you have rewarded him) or maybe you know [That you have rewarded him. What was mentioned in the Sunan of Abi Dawud after Ibn Omar supports that.

395 - «Till you know».

296 - «You should answer the request of the one who asks you by Allah (the Exalted). And Abi Dawud said in the narration of Abi Nouhaik after Ibn Abbas,.

397 - «Give whoever asks you for the sake Allah (the Exalted). And in Oubeid Allah Al-Qawariri's narration of this Honorable Hadith,

398- «Give whoever asks you by Allah (the Exalted)» as was narrated in Ibn Omar's Honorable Hadith.

Chapter

(Nothing can be asked for the sake but the Garden) of Allah (the Exalted).

It was narrated after Jaber: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Nothing can be asked for the sake of Allah (the Exalted) but the Garden». It was narrated by Abu Dawud.

CHAPTER

His saying: (Chapter: Nothing can be asked for the sake of Allah (the Exalted) but the Garden).

Jaber said -It was narrated by Abu Dawud after Jaber: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

399 - «Nothing can be asked by the face of Allah (the Exalted) but the Garden».

Here is a question: It was mentioned in the Holy Prophet's (May Allah's blessings and peace be upon him) invocation when he left At-Taif when they be lied to him and to those Meccan residing in At-Taif. Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) used the reported invocation.

400 - «O Allah (the Exalted) to You I express my weakness, insufficiency of my strength and the people's humiliating me; you are the Lord of the oppressed and You are my Lord; to whom do You assign me? To a far away person who frowns at me or to an enemy whom you made him control me? If you werenot wrathful at me, then I would not complain; however, Your protection is more ample for me» and at the end of this Honorable Hadith he (May Allah's blessings and peace be upon him) said, «I seek refuge with the light of your face, from which all darkness becomes bright and the state of the present life and the Afterlife become straight, to save me from Your Wrath, and anger. [O Allah (the Exalted)] blame me till You become satisfied and there is no strength or might but by You.

This chapter discusses many issues:

The first: Forbidding people from asking by Allah's face but for the most significant of requests.

The third: Confirming the attribute of face.

---

401 - «O Allah (the Exalted) You are the One who deserves to be invoked most and who deserves to be worshipped most- and at its end- I seek refuge with your light coming from Your face for which the Heavens and the earth have brightened.» And in another version of this Honorable Hadith, «I seek refuge with Allah's generous face and with Allah's magnificient name and with His perfect words, against the evil of the poisonous and the evil eye and against any evil that You created. O! Lord, and against the evil of this day and the days to come and against the evil of the present life and that of the Afterlife». Such examples in the Honorable Hadiths are reported and supported by truthful or good references which are plenty.

Thereupon the answer: Verily what has been mentioned from that is a request concerning what brings one closer to the Garden or prevents him from committing acts that prevent him from entering the Garden. This he (May Allah's blessings and peace be upon him) has asked by Allah's face and by the light shining from Allah's (the Exalted) face what brings him closer to the Garden as has been mentioned in the Honorable Hadith.

402 - «O Allah (the Exalted) I ask You to admit me into the Garden and to endow me with whatever act or words that bring me closer to it and I seek refuge with You against Hell-Fire and whatever acts or words that bring me closer to it». That is in contradistinction with what is related to the present life such as asking for money, prosperity, livelihood and affluence as an expression of desires of the present life; that is regardless of the fact that he wanted whatever helps him in his Afterlife. It is doubtless that the Honorable Hadith indicated that it is forbidden to ask for the present life needs by using Allah's face. Accordingly there is no contradiction between the Honorable Hadiths; this can not be concealed. And Allah (the Exalted) knows best.

The Honorable Hadith mentioned in this chapter is among the evidence frequently reported in the Holy Koran and the Honorable Sunna confirming Allah's face. Verily it is a quality of perfection: And negating it is the utmost degree of deficiency and comparison by those deficient. It is like their negation of all qualities or some of them so they got caught in something more serious than that from which they escaped from. May Allah be raised far above what those wrong doers say. The way of the people of Sunna and consensus whether those who came before or those who will come after is the following: Believing in whatever Allah (the Exalted) used to describe Himself in His Holy Book as well as in whatever His Holy Messenger (May Allah's blessings and peace be upon him) used to describe Him (the Exalted) in his Sunna in a way appropriate for His Glory and Exaltedness. Thus they confirm to Him what he confirmed to Himself (the Exalted) in His Holy Koran and what His Holy Messenger (May Allah's blessings and peace be upon him) confirmed; they deny that He (the Exalted) resembles any creature. As the essence of the Lord (the Exalted) does not resemble other essences, His attributes do not resemble other attributes of creatures. Thus he who rejects them has negated or denied His perfection.

Chapter

(What was mentioned about «If»)

Allah (the Exalted) has said, «They say (to themselves): If we had had anything to do with this affair, we should not have been in the slaughter here». (3: 154).

CHAPTER

His saying: (Chapter: What was mentioned about «If»).

That is to say warning against it and prohibiting it when one faces hateful matters, such as disasters when brought by destiny because it [If] denotes impatience and sorrow for what happened; that which cannot be recovered. Verily one's duty is to accept and surrender to destiny and perform required worship which is staying patient about that hateful matter that afflicted the servant. And believing in destiny is one of the six fundamental bases of Faith. The writer introduced the definite article to «if» thus saying «The if» and this does not denote a definition.

His saying: (Allah (the Exalted) has said, «They say (To themselves): If we had had anything to do with this affair, we should not have been in the slaughter here». (3: 154).

Some of the hypocrites said on the day of the Battle of Uhud: Because of their fear, worry and weakness.

Ibn Ishaq said: Yahya ben Az-Zoubeir told me after his father Abdullah. Az-Zoubeir said,

403 - «I was with Allah's Holy Messenger (May Allah's blessings and peace be upon him) when we were so much frightened when Allah made us to sleep. There was not a man among us but his beard was touching his chest. He said: By Allah (the Exalted) I can hear what Mou'tab ben Koushair is saying; I can hear it as if I were dreaming: If we had had anything to do with this affair, we should not have been in the slaughter here. So I

And He (the Exalted) has said, «(They are) the one that say, (of their brethren slain), while they themselves sit (at ease), If only they had listened to us, they would not have been slain.» (3: 168).

---

memorized it, then Allah (the Exalted) sent the following Holy verse concerning it, «They say (To themselves): If we had had anything to do with this affair, we should not have been in the slaughter here». (3: 154).» It was narrated by Ibn Abi Hatem.

Allah (the Exalted) has said, «Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death...» (3: 154).

The religious authority Ibn Kathir said: (They are the ones that say of their brethren slain, while they themselves sit (at lase). If only they had listened to us, they would not have been slain, that is to say had they listened to our advice by staying home and not going [to fight] they would not have been killed with those who were killed. Allah (the Exalted) has said, «Say: Avert death from your own selves, if ye speak the truth» (3: 168). That is to say if sitting at ease saves the person from killing and death, then you would not die while death is surely coming to you even if you live in towers built up strong and high, so dispel death if you were truthful.

Mujahid said after Jaber ben Abdullah: «This Holy verse was sent down concerning Abdullah ben Oubay and his companions». This means that he is the one who said so. Also Al-Baihaqi said after Anas that Abu Talha said, «We felt sleepy while we were preparing for the battle of Uhud; my sword fell from my hand and I picked it up and it fell and I picked it up. He said: While the other party - the hypocrites - were only concerned with themselves; the most coward and frightened people (Moved by wrong suspicions of Allah- suspicions due to ignorance. (3: 154) They are definitly people suspicious of Allah (the Exalted)».

His saying: (... was stirred to anxiety by their own feelings) that is to say they cannot sleep due to worry, anxiety and fear (Moved by wrong suspicions of Allah -suspicions due to ignorance).

Sheikh Al-Islam (May Allah's Mercy be upon him) said: When he mentioned what Abdullah ben Oubay said during the battle of Uhud. He said: When he was led down on the day of the battle of Uhud he said: «He drops my opinion and takes the opinion of youngsters?» Or as he said... many people turned the Moslems down and left the battlefield many of whom were not hypocrites before. Those were Moslems and they were believers and that

It was narrated in the Saheeh after Abi Huraira that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Seek whatever benefits you and ask for Allah's help and never become powerless»...

---

is the light which Allah (the Exalted) gave as an example. Had they died before the affliction and before hypocrisy. They would not have died as Moslems and they wouldnot have been considered true believers as those believers who were tried and stuck to their belief during the affliction, nor among the true hypocrites who rejected faith. That is the case with many Moslems in our times or may be most of them who when afflicted by disaster which shakes the faith of those who are faithful; their faith diminishes much and many of them became hypocrites. Among them are those who overtly declared dropping Islam in case the enemy was winning and we have seen examples about that and others have learned lessons. And if good health or if the Moslems were out numbering their enemies they would become Moslems and they believe in messengers both covertly and overtly; however, it is a faith that does not hold during affliction; that is why those people more frequently drop their religious duties and do that which is proscribed those are the people who said we believed and they were told.

That is to say absolute Faith; that Faith of the true believers. Verily that is the faith which was absolutely mentioned in Allah's Holy Koran, as have been indicated by the Holy Koran and the Honorable Sunna, so they did not become suspicious at times of affliction that decreases Faith from the hearts.

His saying: And we have seen examples about that and others have learned lessons.

I said: We also have learned lessons from that when the enemy won; they helped the enemy against the Moslems, suspected religion and criticized it, showed enmity and did their best to put off the light of Islam and to extinguish the Moslems and the list is long. All aid is from Allah (the Exalted).

His saying: (It was narrated in the Saheeh) that is to say the Saheeh of Moslem who narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

404 - «Seek...the Hadith».

The writer (May Allah's Mercy be upon him) had briefly introduced this Honorable Hadith; in full it says: It was narrated after the Holy Pro-

... and if you were afflicted with something do not say: Had I done such and such a thing, such and such would have happened; rather, you should say: Allah (the Exalted) has predestined; He (the Exalted) has done whatever He wishes. Verily the term «if» opens the way for the Shaitan to interfere».

---

phet (May Allah's blessings and peace be upon him) that he (May Allah's blessings and peace be upon him) said, «A strong believer is seen by Allah (the Exalted) as better than a weak believer, he is loved by Allah (the Exalted) more as well. Concerning all that is good, make whatever benefits you». That is to say concerning your living and your Afterlife. What is desired here is to seek doing all that which leads to the benefit of the servant in his present and Afterlife; all that Allah (the Exalted) has allowed His servants to perform; all those matters preferred, required and allowed.

In case he behaved as such the servant would be asking for the help of Allah (the Exalted) regardless of all others so that benefit can be achieved, while only depending on Allah (the Exalted) because He is in the One who created the cause and the effect; no cause can benefit such person unless Allah (the Exalted) benefits him with it. Thus his dependence in seeking the cause is on Allah (the Exalted) and seeking the cause is a Sunna and depending on Allah (the Exalted) is unification. So if the person does them both, he will get what he desires after Allah's permission.

His saying: (And never become powerless) He (May Allah's blessings and peace be upon him) forbade him from becoming weak and he dispraised weakness. Weakness is religiously and logically dispraised. It was mentioned in the Honorable Hadith.

405 - «The shrewd person is a person who opposes his desires and works for the Afterlife; the weak is the one who follows his desires and asks Allah (the Exalted) to give him his desires». Thereupon he (May Allah's blessings and peace be upon him) guided him through this Honorable Hadith not to say when afflicted: Had I done such and such a thing, this or that would not have happened; rather, he should say: Allah (the Exalted) has predestined and He (the Exalted) has done whatever He (the Exalted) wished. That is to say, the destiny determined by Allah (the Exalted) and the duty is to surrender to destiny, accept it and be rewarded for that.

His saying: (Verily the term «If» opens the way for the Shaitan to interfere). That is to say because of regretting what passes and lamenting and blaming fate, and that is incompatible with acceptance and patience; Patience in duty; believing in destiny is an obligation. Concerning that Allah (the Exalted) has said: «No misfortune can happen on earth or in your souls but is recorded in a decree before we bring it into existence: That is truly easy for Allah: In order that ye may not despair over matters that pass by you nor exult over favours bestowed upon you. For Allah loveth not any vain glorious boaster». (57-22-23).

The prince of all believers, Ali ben Abi Taleb (May Allah be pleased with him) said, «Patience is a type of Faith; it is as important as the head is to the body». Imam Ahmad said: «Allah (the Exalted) mentioned patience in ninety places of the Holy Koran».

Sheikh Al-Islam (May Allah's Mercy be upon him) said and he mentioned the Honorable Hadith mentioned in this chapter in full- then he said concerning its meaning, «Never fail to perform a command; never fear in front of fate; some people combine the two evils, so the Holy Prophet (May Allah's blessings and peace be upon him) ordered [People] to seek that which is beneficial and to ask for Allah's (the Exalted) help. Command necessitates obligation; otherwise, preference; he (May Allah's blessings and peace be upon him) forbade (people) to be feeble and said:

406 - «Verily Allah (the Exalted) blames for weakness». And the weak and disabled is the opposite of (Those who win) thus commanding people to be patient and forbidding them from becoming weak are two things that Allah (the Exalted) commanded people to qualify with in many places of the Holy Koran. That is so because man is between two commands: A command that he was commanded to perform; thus he must perform and adhere to it and ask for Allah's help without becoming weak; a command which afflicted him without performing it; he must be patient and never become terrified by it. That is why some reasonable persons said -Ibn Al-Mouqaffa and others- Commands are of two kinds: One what has energy and which you donot fall unable to perform; another which has no energy so do not be terrified to face. That is in all cases but for the case of the believer: That which has strength is that which Allah (the Exalted) has commanded [people] to perform. Verily Allah (the Exalted) has not commanded him but to do that which he is able and powerful enough to perform; since verily Allah (Glory be to Him) does not place a burden on a soul greater than it can bear; He (the Exalted) commanded him to perform all benefaction that he is able to perform.

That which he is not able to perform is that which afflicted him without doing it. And the names of good deeds and bad deeds discuss two sections: Deeds such as He (the Exalted) has said: «He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recom-

This chapter discusses many issues:

The first: The interpretation of two Holy verses in the Holy Sura of Al-Imran.

The second: Forbidding people to say «If» if something happens to them.

The third: Rationalizing this by saying that it opens the way for the Shaitan to interfere.

The fourth: Guiding [people] to good talk.

The fifth: Ordering [people] to seek all that benefits them in addition to seeking Allah's (the Exalted) help.

The sixth: Forbidding the opposite of that; that is to say becoming disabled.

---

pensed according to his evil». (6: 160) And: «If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves». (17: 7) and «The recompense for an injury is an injury equal there to (In degree)» (42: 40), and «Nay, those who seek gain in Evil, and are girt round by their sins...» (2: 81) as well as many other Holy verses with similar meaning and Allah (the Exalted) knows best.

The second section: What happens to the servant not because of his actions whether they be favors or afflictions. Concerning that Allah (the Exalted) had said: «Whatever good, (O man!) Happens to thee, is from Allah' but whatever evil happens to thee, is from thy (own) soul...» (4: 79) and the Holy verse preceding it; thus «good» mentioned in these two Holy verses: Favours; and evil: Affliction and disasters. That is the second of the two sections.

And I think that Sheikh Al-Islam (May Allah's Mercy be upon him) mentioned this in this site and it might be that the one who reported or copied it dropped it; Allah (the Exalted) knows best.

Then he (May Allah's Mercy be upon him) said: Verily Mankind is not commanded to view destiny when he is commanded to perform; rather, when he is afflicted by disasters which he does not possess the power to drive away; thus whatever happens to you because of other Mankind or without them should make you patient, and you should be patient and accept it. Concerning that Allah (the Exalted) has said, «No kind of calamity can occur, except by the leave of Allah: And if any one believes in Allah, He guides his heart (a right)...» (64: 11) that is why Adam told Mousa;

407 - «Do you blame me for a matter that Allah (the Exalted) has predestined to happen before I was born by forty years? Thereupon Adam convinced Mousa». Because Moussa told him, «Why did you bring us and yourself out of the Garden». Then he [Moussa] blamed him for the disaster that took place because of his performance; not because it [his performance] is considered a sin. As far as it is considered a sin- as many people think - that is not the goal of the Honourable Hadith since verily Adam (May Allah's peace be upon him) has repented the sin and the one who repents is like someone who is sinless. It is not allowable to blame the one who has repented. This is agreed upon by all people.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: This Honorable Hadith has included significant fundamental rules of faith. The first: Verily Allah (Be the blessed and raised above) possesses the attribute of love and He (the Exalted) really loves. The second: Verily He (the Exalted) loves whatever is required of His names and whatever fits them. He is the Most powerful and loves the Powerful believer; He is one and He loves the odd number; He is beautiful and loves beauty; He is All-knowing and loves scholars and scientists; He is clean and loves cleanliness; He is believing and loves believers; He is Benevolent and loves benevolents; He is patient and loves those who are patient; He is thankful and loves those who are thankful.

His love is in degrees; so He loves some people more than He loves others.

Verily the happiness of Mankind lies in his seeking all that benefits him in his present and Afterlife. Seeking is working hard and doing ones best. So if he comes across that which benefits him; if he seeks that which does not benefit him or if he performed what benefits him without being keen, then his perfection is relative to what he missed. Verily all good lies or is found in seeking that which benefits.

And when mankind's seeking and performance are acheived by Allah's aid, volition and guidance, he is commanded to seek Allah's help, that he may reach the rank of «Thee do we worship, and Thine aid we seek». (1: 5) Verily he seeks what benefits him in worshipping Allah (the Exalted). That cannot be accomplished but through His help; thus to seek His aid. Thus the one who seeks what benefits him; the one who seeks Allah's aid against failure, that is guiding him before that which predestined takes place to that which is more serious and more important than the causes of its happening;

that is seeking in addition to seeking the aid of the One who is in control of all things.

If he misses what was predestined for him, then he has two states: Failure and disability. That is the key to the actings of the Shaitan; so failure would lead him to say «if» and «if» does not benefit here; rather, it is the key to blame, failure, anger, being sorry and sorrow, and all that is the result of the acts of the Shaitan. Thereupon he (May Allah's blessings and peace be upon him) forbade the man from starting his performances by this and ordered him to perform the second case which is viewing destiny and observing it and believing that had it been predestined for him, he would not have missed anything, nor would any one have preceded him. So there is nothing left here for him more beneficial than predestiny and the Lord's volition that is valid and effective, which requires and necessitates that which is predestined. If it was not there he would not be existing, that is why he said, «If you were overcome by something donot say: If I had done such and such a thing; rather, say: Allah (the Exalted) has predestined and has done whatever He wished». Thus he (May Allah's blessings and peace be upon him) guided him to that which benefits him in the two cases: The case of achieving that which is wanted and the case of missing it. That is why this Honorable Hadith has been among those Honorable Hadiths indispensible for the servant; rather, he is in bad need for it and it includes confirming destiny, gaining, choosing and performing overt and covert worship whether that which is wanted takes place or not. All guidance and success is through Allah (the Exalted).

Chapter: (Forbidding the cursing of the wind)

It was narrated after Oubay ben Kaab (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Do not curse the wind; if you come across what you hate, say: O Allah (the Exalted) we ask you to give us the good of this wind, the best that it carries; the best that it has been commanded to do. We seek refuge with You against the evil of the wind, the evil it carries and the evil it was commanded to do». It was corrected by At-Tirmithi.

This Honorable Hadith discusses many issues:

The first: Forbidding the cursing of the wind.

The second: Guiding to beneficial talk if Mankind sees what he hates.

The third: Telling people that it is commanded.

The fourth: It might be commanded to do that which is good or that which is evil.

CHAPTER

His saying: (Chapter: The forbiddance from the wind).

It was narrated after Oubay ben Kaab (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said.

408 - «Do not curse the wind; if you come across what you hate, say: O Allah (the Exalted) we ask You to give us the good of this wind, the best that it carries, and the best that it has been commanded to do. We seek refuge with You against the evil of the wind, the evil it carries, and the evil it was commanded to do». It was corrected by At-Tirmithi.

Because it - that is to say the wind - rather blows because Allah (the

Exalted) has created and commanded it. Because He is the One who brought it into existence and commanded it.Thus cursing it, is cursing the one who created it and He is Allah (Be the blessed and raised above). The forbiddance from cursing time has been discussed before and this resembles it; it is not done but by those people who are ignorant of Allah (the Exalted) and of whatever He (the Exalted) legislated for His (the Exalted) servants. Thereupon he (May Allah's blessings and peace be upon him) forbade the people of Faith from saying what the people of ignorance and refused to say and he (May Allah's blessings and peace be upon him) guided them to what should be said when the wind blows. Thus he (May Allah's blessings and peace be upon him) said: «If you see what you hate, say: O Allah (the Exalted) we ask you to give us from the good of this wind and from the best that it has been commanded to do». That is to say, if you see what you hate then the wind blows, then turn to your Lord by Unification and say: «O Allah (the Exalted) we ask You to give us from the good of this wind, from the best that it carries and from the best that it has been commanded to do; we seek refuge with You against the evil of this wind, the evil it carries and the evil it has been commanded to do». This includes servitude to Allah (the Exalted) and obedience to Him (the Exalted) and to His Holy Messenger (May Allah's blessings and peace be upon him) as well as driving away evil by seeking refuge with Him (the Exalted) and it shows His benefaction and favours; this is the case of the people of unification and faith; that is in contradistinction with those people who stray away from the right path and disobey those who are deprived of the taste of unification which is the reality of Faith.

Chapter

Allah (the Exalted) has said, «... moved by wrong suspicions of Allah - suspicions due to ignorance. They said, «What affair is this of ours?» Say thou, «Indeed, this affair is wholly Allah's». They hide in their minds what they dare not reveal to thee. They say (to themselves), «If we had anything to do with this affair, we should not have been in the slaughter here». Say, «Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death»; but (all this was) that Allah might lest what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts». (3: 154).

CHAPTER

His saying: (Chapter: Allah (the Exalted) has said: «... moved by wrong suspicious of Allah -suspicious due to ignorance. They said, what affair is this of ours?» Say, Thou, indeed, this affair is wholly Allah's ....» (3: 154).

This Holy verse was sent down by Allah (the Exalted) within the context of what He said concerning the battle of Uhud, «After (The excitement) of the distress, He sent down calm on a band of you...» (3: 154) He (the Exalted) means the people of Faith, stability, and truthful dependence; they are those who determined that Allah (the Exalted) would grant victory to His Holy Messenger (May Allah's blessings and peace be upon him) and make him (May Allah's blessings and peace be upon him) attain his goal. That is why He (the Exalted) has said, «While another band was stirred to anxiety by their own feelings...» (3: 154) that is they cannot sleep because of horror, fear and anxiety (they moved by wrong suspicious of Allah -Suspicions due to ignorance...).

Concerning that He (the Exalted) has said: «Nay, ye thought that the Apostle and the believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people last (in wickedness)». (48: 12). Thus those thought that when the polythe-

And Allah (the Exalted) has also said, «Men and women, who imagine an evil opinion of Allah. On them is a round of evil...» (48: 6).

Ibn Al-Qayyim said about the first Holy verse: This suspicion was interpreted that He (Be the blessed and raised above) doesnot grant His Holy Messenger (May Allah's blessings and peace be upon him) victory and that his (May Allah's blessings and peace be upon him) call would decline and he explained that what afflicted him (May Allah's blessings and peace be upon him) was not due to Allah's predestination and wisdom, and it was interpreted as rejecting wisdom, rejecting destiny, and rejecting that His Holy Messenger's (May Allah's blessings and peace be upon him) call would be accomplished and that Allah (the Exalted) would grant it victory over all other religions.

Such suspicions is the suspicion of the hypocrites and polytheists mentioned in the Holy Sura of Fath. Rather, that was considered suspicion because it is improper for Allah (the Exalted), His wisdom, praise and Truthful promise. Thus he who suspects that He (the Exalted) changes that which is obsolete to that which is truthful in a way that declines truth, or rejects that which has happened because of His predestination or rejects that His predestination is due to some wisdom of His (Be the blessed and raised above) for which He (the Exalted) deserves to be praised and exalted; rather, he claims that it happened because of an abstract volition.

---

ists appeared that time, they are the winners and that the Islam and its people will be extinguished. That is the state of the people of suspicion and doubt when one of those bad incidents happen to them. It was narrated after Ibn Jouraij: It was said to Abdullah ben Oubay, «Banu Al-Khazraj were killed today? He said: «Is what happened our affair?».

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) discussed what happened during the battle of Uhud: He explained this suspicion that isnot proper for Allah (Be the blessed and raised above) that He (the Exalted) will not grant His Holy Messenger (May Allah's blessings and peace be upon him) victory and that he (May Allah's blessings and peace be upon him) was declining and that He (the Exalted) would let him (May Allah's blessings and peace be upon him) be killed. He interpreted their suspicions that what happened to them was not due to Allah's predeterminism and destiny and that He (the Exalted) doesnot have a wisdom behind that. It also includes rejecting wisdom, predestiny, and that His Holy Messenger's (May Allah's blessings and peace be upon him) call

Such is the suspicion of those who disbelieved. So woe unto those who disbelieved; they are going to be admitted into the Garden.

And most people suspect Allah (the Exalted) with evil suspicions as far as they are concerned and as far as what He (the Exalted) does to others; *no one is clear from such suspicion* but the one who knows Allah (the Exalted), His beautiful names and His attributes, and whatever requires His wisdom and Praise. So let the one who is reasonable and intelligent take care of himself and let him repent and ask for Allah's forgiveness he who suspects evil of his Lord. If you search you would find him obstinate against destiny and blaming it and that he should have been so and so. So think about yourself, are you clear?

---

would not be completed or He (the Exalted) wouldnot grant him (May Allah's blessings and peace be upon him) victory over all other religions. That is suspicion which was thought by hypocrites and polytheists mentioned in the Holy Sura of Faith where He (the Exalted) has said: «And that He may punish the hypocrites, men and women, who imagine an evil opinion of Allah. On them is a round of evil: The wrath of Allah is on them: He has cursed them and the Hell is ready for them: And evil is it for a destination» (48: 6) rather, that was suspicion, the suspicion of ignorance and Pre-Islamic times- that is attributed to the people of ignorance- it is the untruthful suspicion because it isnot what fits His beautiful names and exalted attribute and essence cleared from every defect and evil; that is contradictory to what fits His wisdom.

Praise, Lordship and Divinity, or what fits His word sent to His messengers and which says that He (the Exalted) grants them victory and never lets them down, as well as to His soldiers that they are going to be victorious. Thus he who suspects that He (the Exalted) does not grant victory to His messengers or complete their call or support them and their party, and grants them victory over their enemies and that He does not support His religion and His Holy Book, and that He changes unification into polytheism and that which is truthful into that which is obsolete such as unification and truth will be declined in a way after which they will not be erected any more.

Then such a person had suspected Allah (the Exalted) badly and attributed to Him that which does not fit His Exaltedness, Perfection, Attributes and qualities. Verily praising Him (the Exalted), His Glory, Wisdom and Divinity reject that and refuse to see His soldiers and party become humiliated and hate to see His polytheist enemies being victorious.

Thus he who suspects Him (the Exalted) in fact did not know Him, His names, His perfection and His attributes. Also he who denies that which happens by His predestiny and determinism is considered and treated as has been mentioned above. He does not know Him (the Exalted) nor does he know His Lordship (the Exalted), His Dominion and His Glory. Also he who denies that He (the Exalted) has predetermined what He (the Exalted) predetermined because of a major wisdom and commanded, for which He deserves all Praise. And they think that it has come from a volition, seperated from Him; from a needed aim that is more loved by him than missing it, and that all those reassured leading to it and hated by him its importance doesnot exceed wisdom because it leads to whatever he loves even though he hates it; He has not determined it in vain, nor has He wished it, nor has he (the Exalted) created it uselessly. Concerning that He (the Exalted) has said: «That wereth thought of unbelievers! But woe to the unbelievers because of the Fire (of Hell)!» (38: 27).

And most people think about Allah (the Exalted) other than that which is right; evil taught concerning matters that concern them, and concerning what He (the Exalted) does to others. No one is clear from this but the one who knows Allah (the Exalted), His beautiful names and His attributes and knows His wisdom and praised Him (the Exalted). Thus he who despairs of His mercy, and despairs of His compassion, has infact thought evil of Allah (the Exalted). And he who allows himself to think that He punishes His supporters even though they are faithful and benevolent and equates between them and His enemies, then he has thought evil of Him (the Exalted). And he who thinks that He lets His creatures in vain without commands or prohibitions and that He does not send them messengers or send down His Holy Books; rather, He (the Exalted) leaves them like riding animals and beasts, then he has thought evil of Allah (the Exalted); he who thinks that He (the Exalted) will not gather His servants after their death in order to reward or to punish them in an abode where the benefactor is rewarded by his benefaction and the wrong -doer by his evil doings and He (the Exalted) shows His creatures the reality of what they conflicted over and shows to all the people His Truth and His Messengers' Truth and that His enemies were the liars since they thought evil of Him.

And wastes their good and righteous deeds they performed purely for Him (the Exalted) and in order to obey Him, that He (the Exalted) would invalidate their deeds without any reason made by the servant, and that He (the Exalted) would punish him for what he did not commit or chose to

This Honorable Hadith discusses many issues:

The first: The interpretation of the Holy Sura of Al-Imran.

The second: The interpretation of the Holy Sura of Al-Fath.

---

commit or had the ability to commit or the will to commit; rather, He (the Exalted) would punish him for what He (Be the blessed and raised above) had done, or if he thought that He (the Exalted) might support His lying enemies by miracles with which His Prophet and messengers are supported by Him and which He (the Exalted) executes through them in order to delude His servants; and that every thing is expected from Him (the Exalted) including torturing those who spent their lives in obeying Him (the Exalted) by putting them forever in Hell-Fire, and that he who had spent his life declared enmity against Him (the Exalted) and His Messengers and religion, would be admitted into the Garden.

Also he who thinks that Allah (the Exalted) informed about Himself, His attributes and actions in a way that is concerned by delusions, similitude and comparison and that He (the Exalted) dropped that which is truthful and never informed people about it; rather, He figuratively mentioned it instead of declaring it; He always informed in a way full of comparison, similitude and delusions and that He wanted His creatures to use their minds, powers and thought, distorting His words and interpreting His orders in a different way and they require various probabilities and possibilities which are hated and which constitute puzzles that resemble more visions and style and refer them for knowing His names and attibutes to their minds and opinions rather than to His Holy Koran.

Rather, he did not want them to consider His words in relation to the language they know even though He (the Exalted) is able to report that which is Truthful and that which should be reported, and relieves them from the terms. That makes them believe in that which is obsolete and He (the Exalted) does not do that; rather He (the Exalted) guided them to a path which is opposite to the path of guidance. Such person has thought evil of Allah (the Exalted). Thus if he aids: He is verily unable to express that which is truthful by plain terms which he and those who came before him used to express. Then this person has thought that failure and disability as His qualities even though He says that He (the Exalted) is able without showing it and he turned away from showing and from stating that which is truthful to that which is deluding; rather, He (the Exalted) guides to the impossible delusion and invalid belief, then he thought evil about His wisdom and Mercy.

The third: Telling that this is of types that can not be counted.

The fourth: No one is clear from that but the one who learns the beautiful names, attributes and knows himself.

He who thinks that he and those who came before him expressed that which is Truthful regardless of Allah Messenger (May Allah's blessings and peace be upon him) and that guidance and truthfulness are in their speech and terms while from Allah's terms, comparison and similitude and delusion are taken from its literal meaning. While the literal meaning of those confused is guidance and Truthfulness. Such is the worst suspicion in Allah (the Exalted).

All those suspecting Allah (the Exalted) and those who think about Allah (the Exalted) other than truthfulness are similar to those of Pre-Islamic times.

And he who thinks what is Allah's dominion there is that which He (the Exalted) does not wish or that which He (the Exalted) is unable to create or bring into existence, such has thought evil of Allah (the Exalted) .

And he who thinks that Allah (the Exalted) has been suspended from eternity to perpetuity, not to be done and he is not described then with the ability on the doing, then he is able to perform it, after his disability, then he has thought with bad thinking.

He who thinks that Allah (the Exalted) neither hears nor sees or knows about the existence of things, number of skies and stars, Mankind and their deeds and movements, or objects existing in essence; such a person has suspected Allah (the Exalted) .

He who thinks that Allah (the Exalted) does not possess hearing, sight, knowledge, volition, and terms and that He (the Exalted) does not talk to any one of the creatures and that He (the Exalted) never talks, talked and that He neither commands or forbids; such a person has suspected Allah (the Exalted).

He who thinks that Allah (the Exalted) is not above His skies, on His Throne distinct from His creatures and that relating Himself to His Throne is like relating it to the lowest ranks and to the places which He (the Exalted) shuns from mentioning and that He is down in the same way He (the Exalted) is up and that he who says: Glory to my Lord the Lowest, is like saying: Glory to my Lord, the highest such a person has suspected Allah (the Exalted). O how evil is such suspicion.

He who thinks that He (the Exalted) loves disbelief, dissipation and disobedience and that He (the Exalted) loves corruption in as much as He loves Faith, obedience, piety and making right, such a person has suspected Allah (the Exalted).

He who thinks that He (the Exalted) neither loves nor accepts; neither becomes wrathful nor angry; neither supports nor declares enmity; neither approaches one of His creatures nor is He (the Exalted) approached by them and that verily the essence of the Shaitans in apporaching His essence is like the essence of those close to Him (the Exalted) and those successful supporters, such a person has suspected Allah (the Exalted).

He who thinks that He (the Exalted) equates between opposites, or discriminates between those who are equal in every respect, or that He (the Exalted) frustrates and turns down the obedient life long performances which are purely done for His sake because of one following major sin and thus He (the Exalted) sends the doer of those obedient performances to eternal torture in Hell-Fire just because of that major sin, and that He, because of it, turns down all those pious performance and tortures him eternally in the same way He (the Exalted) tortures the one who has not believed in Him (the Exalted) even for the duration of the blink of an eye, and spent his life performing all that which makes Him (the Exalted) angry and wrathful and in doing all that is against His messengers and religion; such a person has suspected Allah (the Exalted).

He who thinks that He (the Exalted) has a child who shares things with Him (the Exalted) or that there exists someone who intercedes at Him (the Exalted) without His permission or that between Him (the Exalted) and His creatures there are intercessors that relay their needs to Him (the Exalted) and that He (the Exalted) assigned righteous men for His servants to carry His favour regardless of Him (the Exalted), and to approach Him (the Exalted) through them, and to play the role of intercessors between Him (the Exalted) and them; thus they invoke, fear them and plead to them; such a person has suspected Allah (the Exalted), and such is the worst type of suspicion and doubt.

He who thinks that he can get what Allah (the Exalted) gives by disobeying and contradicting Him (the Exalted) in the same way he can get it by obeying and approaching Him. Then such a person has suspected Him contrary to His wisdom and contrary to what His names and attributes mean and require. That is also evil suspicion.

He who thinks what if he gets something for His sake, He would not give him better than it in recompense, or if he does something for His sake

He (the Exalted) would not give him better than it; such a person suspects Allah (the Exalted).

He who thinks that He (the Exalted) may become wrathful with His servant and punishes him without committing a crime, a sin or without a reason that the servant has done but just because He wanted and desired this then he has suspected Allah (the Exalted).

He who thinks that if he believes Him (the Exalted) concerning wish and fear, and pleaded and asked Him and depended upon Him (the Exalted) that He might let him down and not to give him what he asks for them such a person has suspected Allah (the Exalted) and that contradicts His qualities and what He (the Exalted) really deserves.

He who thinks that Allah (the Exalted) will reward him in case he disobeys Him (the Exalted) in the same sense He rewards him when he disobeys Him (the Exalted) and if he asks that while invoking Him then this person has thought about Allah (the Exalted) that which contradicts His wisdom and praising Him (the Exalted); in contradiction to what He (the Exalted) deserves or does.

He who thinks that he makes Him angry and wrathful and disobeys Him and takes others regardless of Him (the Exalted) and invokes besides Him an angel or a living or dead humanbeing hoping that he would benefit him and free him from the torture of his Lord; such a person has suspected Allah (the Exalted).

Thus most creatures; rather all of them -but what Allah (the Exalted) wishes- think about Allah (the Exalted) other than that which is truthful; verily most of the sons of Adam think that they are withheld their lacking luck and that they deserve more than what Allah (the Exalted) wishes or gives. He says: My Lord (the Exalted) has done wrong to me and prevented me from getting what I deserve and his soul witness that while he verbally denies and doesnot dare declare it overtly. He who searches inside himself and goes deep in knowing its secrets, will find that aspect in it latent and concealed like fire in the gunlock. Thus pull the trigger of whomever you wish and he will tell you what is in his gun lock. And if you search whomever you search you will find hid obstinate (and blaming) destiny and suggesting to get other than what he has already got of happened and that it should be such and such; search yourself! Are you free from this?

So let the shrewd person to take care of this and let him turn to Allah (the Exalted) and repent and ask for His forgiveness at every time, he who suspects Allah (the Exalted) and let such a person suspect himself which is the medium of every evil and the source of every evil; it is built on ignorance and wrong doing. It deserves to be suspected more than the most just among judges; the most merciful among merciful people, the one who does not need anybody and the one who deserves all Praise; all perfect praise and perfect wisdom belong to Him (the Exalted); He is above all evil related to His essence, attributes, deeds, and names since His essence has absolute perfection from every aspect; the same goes for His attributes and deeds which are full of wisdom, benefit, and justice. His names are all beautiful.

His saying: (Who imagines an evil opinion of Allah). Ibn Jarir said in interpreting (and that He may punish the hypocrites, men and women, and the polytheists, men and women, who imagine an evil opinion of Allah that He (the Exalted) will not support you and those who believe in you against your enemies and that He will not grant His word victory over the word of the unbelievers. That was because of their evil opinions that Allah (the Exalted) has mentioned here. He (the Exalted) says: Those hypocrites, men and women; polytheists, men and women who imagined this evil opinion are themselves evil; that is to say they will be tortured.

His saying: (The wrath of Allah is on them: He has cursed them) that is to say: He harmed them by His wrath and has cursed them. He (the Exalted) says that He (the Exalted) moved them far away and deprived them of His Mercy (and got Hell ready for them), He (the Exalted) says: He prepared Hell for them on the Day of Judgment (and evil is the destination). He (the Exalted) says: Hell Fire is the worst place, that those hypocrites and polytheists, men and women would reach.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) said: (And that He may punish the hypocrites, men and women, and the polytheists men and women, who imagine an evil opinion of Allah). That is to say accuse Allah (the Exalted) of being unjust and suspect the Holy Messenger (May Allah's blessings and peace be upon him) and his Companions would be killed and completely eradicated. That is why He (the Exalted) has said, (On them is a round of evil) and he said about the meaning of the other Holy verse something similar to what Ibn Jarir said (May Allah's Mercy be upon him).

His saying: (Ibn Al-Qayyim (May Allah's Mercy be upon him) said that which was mentioned by the writer in the original text has been introducted by me from the beginning till the end.

Chapter

(What was mentioned concerning those who deny Predestination).

Ibn Omar said, «By the One who possesses Ibn Omar's soul, had anyone of you an amount of gold as big as the Mount of Uhud and he had spent it for Allah's (the Exalted) sake, He wouldnot accept it from him till he believes in predestiny». Then he referred to what the Holy Prophet (May Allah's blessings and peace be upon him) said, «Faith is believing in Allah (the Exalted), His angels, books, messengers and the Last Day, as well as believing in predestiny; its good and evil aspects.» It was narrated by Moslem.

CAPTER

His saying: (Chapter: what was mentioned concerning those who deny destiny) that is to say the strong threat and the like.

409 - Abu Dawud narrated after Abdul Aziz ben Abi Hazm after Omar's son (May Allah be pleased with them) from the Holy Prophet (May Allah's blessings and peace be upon him), «Fatalists and determinists are the Magus of this nation; if they get sick, do not visit them; if they die, do not walk in their funeral procession and do not pray for them».

And after Omar, Ghoufra's friend, narrated after a man among the Ansar from Houthaifa. He is Ibn Al-Yaman (May Allah be pleased with them), he said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

410 - «Every nation has its Magus; the Magus of this nation are those who say: There is no destiny; so donot attend the funeral of the one who dies among them and do not visit the sick of them; they are the party of the deceiver; it is Allah's right to make them join the deceiver».

His saying: (And Ibn Omar said: By the One who possesses my soul etc...) Ibn Omar's Honorable Hadith was narrated by Moslem, Abu Dawud, At-Tirmithi, An-Nasai and Ibn Maja after Yahya ben Yamar who said:

411 - «Maabad Al-Jouhanni was the first to discuss fate and determinism at Al-Busra. Once Houmaid ben Abdur-Rahman Al-Himyari and I set off for Hajj or Minor Hajj. We said: We wish if we meet one of the Companions of Allah's Holy Messenger (May Allah's blessings and peace be upon him) to ask him about fate and determinism. Thereupon Allah (the Exalted) guided us to Abdullah ben Omar while entering the Mosque. My friend and I approached him. I thought that my friend would ask me to talk, I said: I am Abdur-Rahman, verily we faced people who rehearse the Holy Koran and seek knowledge, yet they claim that destiny does not exist and that such matters are looked down upon. Thereafter he said: If you meet those people (again), tell them that I cleared myself of them and they have nothing to do with me. And by the One whom Abdullah ben Omar swears, had any one of them an amount of gold as big as the Mount of Uhud and he spent it for the sake of Allah (the Exalted), Allah (the Exalted) would not accept it unless he believes in the destiny».

Then he said: Omar ben Al-Khattab (May Allah be pleased with him) said: «While we were sitting at Allah's Holy Messenger (May Allah's blessings and peace be upon him), a man wearing white clothes appeared in front of us, his hair was dark black, and no trace of travelling appeared on his face. No one recognized him. He approached the Holy Prophet and reclined his knees against his (May Allah's blessings and peace be upon him) and put his palms on his (May Allah's blessings and peace be upon him) thighs. Then he said: O Muhammad tell me about Islam. Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: Islam is to testify that there is no God but Allah (the Exalted) and that Muhammad is Allah's Holy Messenger (May Allah's blessings and peace be upon him), pray, pay charity [Zakat], fast the Holy month of Ramadan and perform the Hajj if you were able [Physically and financially] to do so. He said: You told the truth. We were astonished, that man asks him then he tells that he (May Allah's blessings and peace be upon him) has told the truth. Then he said: Tell me about Faith. He (May Allah's blessings and peace be upon him) said: It is to believe in Allah (the Exalted), His angels, His books, His Messengers and the Last Day and to believe in the destiny; its good and evil aspects. He said: You told the truth. Then he said: Then tell me about good deeds; he (May Allah's blessings and peace be upon him) said: To worship Allah (the Exalted) as if you could see Him (the Exalted); if you did not see Him, It was narrated after Oubadah ben As-Samet that he told his son, «O my son you would not realize the taste of Faith till you learn that what had happened to you, would not have missed you and that what had missed you, wouldnot have happened to you. I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Verily Allah (the Exalted) created the pen first, then He commanded it and said: Write. It said: O My Lord what shall I write? He said: Write the fate of everything till the moment the Hour starts. O my son I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: He who dies not believing in this does not belong to my nation».

---

then He (the Exalted) sees you. He said: Then tell me about the Hour. He (May Allah's blessings and peace be upon him) said: The one who is asked does not know more than the one who is asking. He said: Then tell me about its signs. He said: Verily when the female servant gives birth to her mistress; when you see those naked barefooted poor shepherds climb up buildings. He said: Then go ahead. He stayed for three and in another narration for a long period of time, then he (May Allah's blessings and peace be upon him) said: O Omar do you know who is asking? He said: Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) know best. He (May Allah's blessings and peace be upon him) said: He is Gibrail; he came to you in order to teach you your religion».

This Honorable Hadith states that believing in destiny is among the six pillars of Faith. Thus he who does not believe in faith; its good and evil aspect is considered to drop and reject one of the pillars of religion; and the following Holy verse would apply to them, «... Then is it only a part of the Book that ye believe in, and do ye reject the rest?...» (2: 85).

His saying: (It was narrated after Oubadah). He was already introduced in the chapter of the value of unification. This Honorable Hadith was narrated after him by Abu Dawud and Imam Ahmad. He said: We were told by Al-Hasan ben Siwar that Laith told them after Mouawiya who said: I visited Oubadah and he was sick that I thought he was going to die. I said: O my father advise me and give me your opinion. He said: Help me sit. He said: O my son you will never realize the taste of Faith nor achieve the reality of Allah (the Exalted) unless you believe in the destiny; its good and bad aspects. I said: O my father, how shall I learn about the good and bad aspects of destiny? He said: You should know that what has missed you, And in another narrative by Amad, «Verily Allah (the Exalted) created the pen first. He commanded it: Write. So it wrote in that hour what will take place till the Day of Judgment».

And it was narrated by Ibn Wahab that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «He who does not believe in the good and bad aspects of destiny will be burnt by me in Hell-Fire».

It was narrated in Al-Musnad and As-Sunnan after Ibn Ad-Dailami, «I came to Oubay ben Kaab and said: I have something to ask about destiny, so tell me something may Allah (the Exalted) remove that from my heart. So he said: If you spend gold as much as Uhud, Allah (the Exalted) would not accept till you believe in destiny and till you learn that whatever happened to you would not have missed you and whatever missed you would not have happened to you. If you die not believing in that, you would become one of the people of Hell-Fire. He said: So I came to Ibn Masoud, Houthaifa ben Al-Yaman and Zaid ben Thabet and all of them told me something similar after the Holy Prophet (May Allah's blessings and peace be upon him).» This is a righteous Honourable Hadith narrated by Al-Hakem in his Saheeh.

---

would have never happened to you; and what had happened to you, would have never missed you.

412 - O My son I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: «Verily Allah (the Exalted) created the pen first; and commanded it: Write, and it wrote what will happen till the Day of Judgment. O My son, if you die not believing in that, you would be admitted into Hell-Fire.» It was narrated by At-Tirmithi after Ata ben Abi Rabah after Al-Walid ben Oubadah from his father. He said: This Honorable Hadith is righteous and strange.

This Honorable Hadith and those similar to it: Show the comprehensiveness of Allah's knowledge and encompassing of what had been and what will happen, both in the present life and in the Afterlife. Concerning that Allah (the Exalted) has said: «Allah is He who created seven firmaments and of the earth a similar number. Through the midst of them (all) descends His command: That ye may know that Allah has power over all things, and that Allah comprehends all things in (His) knowledge» (65: 12).

Imam Ahmad (May Allah's Mercy be upon him) said when he was asked about the destiny, «Destiny is the power of the Most merciful.» Ibn Akil considered what Ahmad (May Allah's Mercy be upon him) said as good.

This Honorable Hadith shows many issues:

The first: Showing that believing in destiny is an obligation.

The second: Showing the nature of Faith.

The third: Defeating the deeds of those who do not believe in it.

The fourth: Telling that no one realizes the taste of Faith unless he believes in it.

The fifth: Mentioning the first thing that was created by Allah (the Exalted).

The sixth: That it wrote destinies from that hour till the Day of Judgment.

The seventh: What he (May Allah's blessings and peace be upon him) is clear of those who do not believe in it.

This means: Nothing can prevent or stop Allah's (the Exalted) power. Those who reject and deny destiny have rejected Allah's (the Exalted) ability and power thus they went astray. Some of those who came before said: Argue with them by using [religious] knowledge. If they consent then they are defeated, and if they reject it, then they disbelieved.

413 - His saying: (And it was mentioned in Al-Musnad and Sunan Abi Dawud after Ibn Ad-Dailami). He was Abu Bisr and it was said Abu Bishr, His name was Abdullah ben Fairouz. Abu Dawud also narrated it. He said: «If Allah (the Exalted) tortures those living in His Heavens and on His earth; He (the Exalted) tortures them without doing them wrong or oppression. And if He (the Exalted) is merciful with them, His mercy is going to be in excess to theirs deeds.

And if you spend an amount of gold that is as much as the mount of Uhud, He (the Exalted) will not accept it from you unless you believe in destiny and realize that what have missed you, and what had missed you would not have happened to you. And if you die not believing in this, you would be one of the people of Hell-Fire». He said: So I went to Abdullah ben Masoud and he said something similar then I went to Houthaifa ben Al-Yaman and he said something similar; he said then I went to Zaid ben Thabet. He said: He told me something similar after the Holy Prophet (May Allah's blessings and peace be upon him). It was narrated by Ibn Majah.

The eighth: The custom of those who came after of asking the religious authories about obscure similar matters.

The ninth: Verily the savants gave him the answer that removes his doubt. That is they attributed the discussion to Allah's Holy Messenger (May Allah's blessings and peace be upon him) only.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) said after Ali ben Abi Taleb (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

414 - «A servant is not considered a believer unless he believes in four things: To witness that there is no God but Allah (the Exalted) and that I am Allah's Holy Messenger (May Allah's blessings and peace be upon him) sent by Him (the Exalted) to inform about the Truth, believes in reserruction after death and believes in destiny; its good and bad aspects». Something similar was narrated by At-Tirmithi after An-Nadr ben Shoumail after Shouba after Mansour. And he narrated it from the Honorable Hadith from of Abi Dawud At-Tailisi after Shouba after Roubi‘ from Ali.

It was confirmed in Moslim' Saheeh who narrated it after Abdullah ben Wahab and others after Ibn Hani Al-Khoutani after Abdur-Rahman Al-Hubla after Abdullah ben Amr who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

415 - «Verily Allah (the Exalted) has written the lots of creatures before He created Heavens and earth by fifty thousand years -Ibn Wahab added- and His (the Exalted) Throne was on water». It was narrated by At-Tirmithi and he said: This is a fine and strange Honorable Hadith.

All these Honorable Hadiths and what they carry of serious warning against not believing in destiny and they are the proof against those who deny destiny such as the Moutazila and others. They said: Those disobeying people are going to stay in Hell-Fire eternally. What they thought is among the most serious of major sins and acts of disobedience.

In reality, if we consider establishing a proof against them by using texts from the Holy Koran and Honorable Sunna that are frequently mentioned, then they have caused themselves to stay in Hell-Fire eternally, unless they repent. That is necessary, since they have contradicted what was freuquently mentioned by the Holy Koran and Honorable Sunna proving

……

---

destiny and about those unifiers [who believe that Allah (the Exalted) is One] who would not remain eternally in Hell-Fire.

Chapter

(That was mentioned about those who draw images).

416 - It was narrated after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Allah (the Exalted) said: No one has done wrong more than the one who tried to create creatures like Mine. Let them increase an atom, a seed or let them create one seed of barley.» It was narrated by both.

417 - They also narrated after Aisha (May Allah be pleased with her) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The people who are going to be tortured most on the Day of Judgment are those who compare their works with that of Allah (the Exalted)».

418 - They also narrated after Ibn Abbas that he said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «Every image drawer is going to be put in Hell-Fire; for every picture he draws, he will be assigned a soul to be tortured in Hell».

419 - They also narrated, «He who in the present life draws a picture is asked to breathe life into it; he is not able to do that».

CHAPTER

His saying: (Chapter concerning what was mentioned about those who draw images) that is to mention the severe punishment that Allah (the Exalted) subjects to as well as tortures them.

And the Holy Prophet (May Allah's blessings and peace be upon him) mentioned the reason: It is comparing what they draw with Allah's creatures because Allah also possesses the ability to create and command; He (the Exalted) is the Lord and Possessor of every thing. He (the Exalted) is the Creator of every thing; He (the Exalted) is the One who fashioned all creatures and put in them souls that make them alive. Concerning that He (the Ex-

And Moslem narrated after Abi Al-Hayyaj, he said, «Ali (May Allah be pleased with him) told me: Shall I teach you what Allah's Holy Messenger (May Allah's blessings and peace be upon him) taught you? Do not leave a picture without buying it, nor a built grave without bringing it down to earth».

---

alted) has said, «He who has made everything which He has created most Good: He began the creation of man with (nothing more than) clay, and made his progeny from a quintessence of the nature:

But He fashioned him in due proportion, and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding) little thanks do ye give!» (32: 7-9). Thus when the image maker fashions the image according to what Allah (the Exalted) has created such as Man and animals, he became compatible with Allah's (the Exalted) creation. Thus whatever he fashioned will be his torture on the Day of Judgment and he would be assigned to breathe the spirit into it while he is unable to do that. So he would receive the most serious torture because his sin is among the greatest.

So if this person has drawn a picture similar to animals that Allah (the Exalted) has fashioned, so how would be the case of the one who equates the creature with the Lord of the worlds and compares Him with His own creature and performed towards that sort of worship for which Allah (the Exalted) has created creatures; to worship Him Alone, that is which others do not deserve of every act loved by Allah and accepted by Him (the Exalted).

Thus equating the created with the creature by performing that which belongs to Him (the Exalted) to others among His creatures who do not deserve it, and by joining with Him a partner in as far as what is exclusively His (the Exalted). That is considered the greatest sin through which Allah (the Exalted) is disobeyed. That is why He sent His messengers and sent down His Holy Books to show this polytheism and to forbid people from performing it, and in order to faithfully worship Allah (the Exalted); He salvaged His messengers and those who followed them and made those who rejected unification and persisted on polytheism perish. O! How great is that sin, «Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else to whom He pleaseth». (4: 48 and 116) and «... if anyone assigns partners to Allah, he is as if he had fallen from Heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place». (22: 31).

This chapter discusses many issues:

The first: Talking about image makers with roughness.

The second: Warning people against the cause which is dropping good manners with Allah (the Exalted). He (May Allah's blessings and peace be upon him) said, «No one has done wrong more than the one who tried to create creatures like Mine».

His saying:

420 - (It was narrated after Moslem after Abi Al-Hiyyaj Al-Asadi- Hayyan ben Houssain- He said: He is Ali ben Abi Taleb (May Allah be pleased with him) the prince of the believers.

His saying: («Shall I teach you what Allah's Holy Messenger (May Allah's blessings and peace be upon him) taught me? Do not let an image without burying it, nor a built grave without bringing it down to earth»).

This includes the declaration that the Holy Prophet (May Allah's blessings and peace be upon him) sent Ali for that purpose. As for the pictures, it is because they are compatible with Allah's creatures. As for bringing down to earth all built graves it is because erecting them means that one is fascinated by those buried in them and that one aggrandizes them. That is considered among the rationalizations and means of polytheism. Thus devoting ones effort to such matters and others similar to them is in the best interests of religion, as well as its goals and duties. When people become lineant concerning such matters they fell in that which is forbidden; fascination by those lords of the graves became great and those graves consequently became the goal of those travelling and aggrandizing worshippers. So they performed towards them most acts of worship such as invocation, asking for help, seeking refuge, pleading, sacrificing, vowing and many other performances classified under proscribed polytheism.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said: He who compares between Allah's Holy Messenger's (May Allah's blessings and peace be upon him) Sunna concerning graves and what he (May Allah's blessings and peace be upon him) ordered people to do and what he (May Allah's blessings and peace be upon him) ordered people to refrain from doing and what was the custom of his (May Allah's blessings and peace be upon him) Companions and between what most people perform those days; he would see that they contradict each other and oppose each other such that they can never be combined in one practice.

The third: Drawing attention to His ability and their disability by saying, «let them create an atom or a seed or a seed of barley».

«Let them create an atom or a seed or a seed of barley».

The fourth: Declaring that they will be tortured most severely.

The fifth: Verily Allah (the Exalted) creates souls comparable to the number of pictures and tortures the drawer of pictures in Hell-Fire.

The sixth: Verily he is commanded to breathe life into them.

The seventh: Ordering their burial if they were found, or discovered.

Thus Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade praying at graves; and those people pray for them. He (May Allah's blessings and peace be upon him) also forbade taking them as praying places; and those build Mosques on them and call them tombstones in order to be compatible with the houses of Allah (the Exalted). He also forbade lighting candles and lanterns at them; and those light lanterns at them. He (the Exalted) also forbade having a feast at them and those take them as place of celebration and meet at them as if they were meeting for a holiday or more and He (May Allah's blessings and peace be upon him) ordered people to level them down to the earth.

421 - Also Moslem narrated in his Saheeh after Abi Al-Hiyyaj Al-Asadi- He mentioned the Honorable Hadith in this chapter- and the Honorable Hadith of Toumamah ben Shoufay and this Honorable Hadith is narrated by Moslem as such, «We were with Foudalah ben Oubeid in the land of the Romans in Dardas, when our friends died, so Foudalah ordered us to level his grave with the earth and it was done. Then he said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) ordering people to level them (graves).» And those exaggerate in contradicting these two honorable Hadiths and they erect tombs above the earth level as if they were houses and they built domes above them. He forbade using clay or building on a grave.

422 - Also Moslem narrated in his Saheeh after Jaber (May Allah be pleased with him, «Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade using clay in graves, building domes on them or building on them». He (May Allah's blessings and peace be upon him) also forbade writing on them as was narrated by Abu Dawud in his Sunan. It was narrated after Jaber that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

……………………………………………………………………………

---

423 - «I had forbidden from using clay in graves or writing on them». At Tirmithi said: It is a good and fine Honorable Hadith. Yet these people erect boards on them, write the Holy Koran and other than it; he (May Allah's blessings and peace be upon him) forbade adding to them other than their own dust and dirt.

424 - Also it was narrated by Abu Dawud after Jaber that verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) forbade people to use clay on a grave, writing on it or adding [more than necessary dirt] on it.» And those add to it clay bricks and stones. Ibrahim An-Nakii said: They used to hate to put bricks on their graves.

What is meant is the following: Verily those who aggrandize graves and celebrate around them lighting lanterns at them, building Mosques and domes at them contradicting the orders of Allah's Holy Messenger (May Allah's blessings and peace be upon him) challenging what he (May Allah's blessings and peace be upon him) brought; the most serious is taking them as Mosques and lighting candles at them. That performance is among major sins and the savants among the companions of Ahmad as well as many others have considered such practice as proscribed.

Abu Muhammad Al-Makdissi said: Had lighting lanterns at them been allowed, he (May Allah's blessings and peace be upon him) wouldnot have cursed the one doing that. And because such practice includes losing time and money in vain and because such practice, aggrandizing graves, is similar to aggrandizing images. He said: That is why it is not allowable to build Mosques at graves, and because the Holy Prophet (May Allah's blessings and peace be upon him) said:

425 - «Allah (the Exalted) curses the Jews and the Christians since they took of their prophet's graves places of prayers. You are warned not to do the same as they did». It is an agreed upon Hadith, because praying at graves resembles aggrandizing images and approaching them. And we have already said that worshipping images started by aggrandizing the dead by erecting their images, staying and praying at them.

Those deluded polytheists ended up legislating or allowing people to perform the Hajj to those places and the set procedures for that till those extremists among them wrote a book and called it «Procedures of Hajj to Tombstones and Graves», including Bait Al-Haram and it is not a secret that such a practice contradicts the religion of Islam and enters the realm of worshipping idols. So look at this great contradiction between what was legislated by Allah's Holy Messenger (May Allah's blessings and peace be upon him) and what he (May Allah's blessings and peace be upon him) meant by forbidding what was mentioned above concerning attitudes towards graves and tombstones and between what those people legislated and meant. There is no doubt that it includes corruption that cannot be counted.

For example: Aggrandizing sites, making feasts around them, setting for them, being similar to worshipping idols through the performance done when staying at them, living near them, hanging curtains and serving them. Those worshipping them prefer staying at them to stay at Al-Masjid Al-Haram and they think that their servants and guards as higher in rank and better than those serving Mosques. Woe to them the night the hanging lantern is blown off vowing for them and for their servants the polytheist's thinking that through them affliction is removed and victory over enemies is achieved, rain is brought down, depressions removed, needs granted, the oppressed supported, and the frightened helped and many other things such as being cursed by Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) because one erects Mosques on them and lights lanterns, and finally such practice leads to major polytheism.

Other examples are: Harming those buried in them because of what the polytheists do at their graves; they are verily harmed by what is performed at their graves; they extremely hate those practices as Christ hates what the Christian perform at his grave.

The same thing goes for other prophets, holymen and Sheikhs who are harmed by what the Christians perform at their graves. On the Day of Judgment those Prophets, holymen and Sheikhs will clear themselves of such people. Concerning that Allah (the Exalted) has said: «The Day He will gather them together as well as those whom they worship besides Allah, He will ask: Was it ye who led these My servants astray, or did they stray from the Path themselves?» They will say, Glory to thee! For us that we should take for protectors others besides Thee: But thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: For they were a people (worthless and) lost». (25: 17-18). Allah (the Exalted) has told the polytheists, «(Allah will say): «Now have they proved you liars in what ye say...» (25: 19). He (the Exalted) has also said, «And behold! Allah will say, «O Jesus the son of Mary' Didst thou say unto men, worship me and my mother as gods in derogation of Allah? He will say, Glory to Thee! Never could I say what I had no right (to say)....» (5: 119) He (the Exalted) has also said, «One Day He will gather them all together, and say to the angels, «were you that these men used to worship» They will say, «Glory to Thee! Our (tie) is Thee- As Protector- not with them. Nay, but they worshipped the Jinns: Most of them believe in them». (34: 40-41).

Others examples are: Extinguishing the Sunnan and bringing innovations.

Other examples are: Prefering those graves to the best sites and most loved by Allah (the Exalted). Since verily grave worshippers set off for them aggrandizing them, respecting them, revering them, being kind to them, staying at them; this is something that does not take place in Mosques, nor something similar or close to it.

Another example: Verily that which has been allowed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) when visiting graves does not exceed the goal of reminding the visitor of the Afterlife, invoking Allah and, asking Him (the Exalted) for his sake, asking Allah to be merciful with him and to forgive him.

Thus the visitor turns out to be benevolent towards himself as well as towards the dead. But those polytheists have reversed those facts and contradicted religion by making the goal of the visit joining the dead as a partner of Allah (the Exalted), invoking Him, seeking refuge with Him, asking Him to satisfy their needs, asking for his blessing, and victory over enemies and the like. So they have done wrong to themselves and to the dead. And Allah's Holy Messenger (May Allah's blessings and peace be upon him) has forbidden men from visiting graves in order to block the way in front of rationaliztions. But when unification became stable in their hearts he (May Allah's blessings and peace be upon him) permitted them to visit them in as far as they followed what he (May Allah's blessings and peace be upon him) has legislated. He (the Exalted) forbade them to use obscene language; among the most severe uses of obscene language: Committing polytheism at graves, both orally and in action.

426 - It was narrated in the Saheeh of Moslem after Abi Huraira (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: «Visit graves; such a visit reminds you of death». And after Abi Abbas (May Allah be pleased with them).

427 - «Allah's Holy Messenger (May Allah's blessings and peace be upon him) passed by the graves of Medina; so he (May Allah's blessings and peace be upon him) approached them and faced them and said: O people of graves: May Allah's peace be upon you, may Allah (the Exalted) for-

give us and you, you came before us and we followed you». It was narrated by Ahmad and At-Tirmithi.

Such visit allowed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) to his people and which was taught by him (May Allah's blessings and peace be upon him): Do you find in it anything that is practised by polytheists and innovators? Or do you find it contradicting all what they believe in and practise? How fair is what Malek ben Anas (May Allah's Mercy be upon him) said: «Nothing would reform the last generation of this nation but that which reformed its first one». But the weaker the nations adhere to the covenants of their prophets and the more they violate their faith, they compensate for it by polytheism which they innovated.

Those righteous people who came before safeguarded unification till even if one salutes the Holy Prophet (May Allah's blessings and peace be upon him) and then wanted to invoke Allah (the Exalted) he would turn his face to the Qibla and his back to the grave and then invoke. This was stated by the four Imams: Verily one should turn his face towards the Qibla when one invokes, so that he may not invoke at a grave; verily invoking at graves is considered worship.

428 - At-Tirmithi and others said: «Invocation is worship». Thus those who came before exclusively worshipped Allah (the Exalted) and did not perform at graves but that which was allowed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) such as invoking Allah (the Exalted) for the sake of those buried in them and asking Him to grant them Mercy. Abu Dawud narrated after Abi Huraira: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

429 - «Do not make your houses graves, do not take a feast around my grave; but bless me for your blessing reaches me where ever you are». This Honorable Hadith has good and reliable references; refering to his (May Allah's blessings and peace be upon him) saying, «Do not make your houses graves». That is to say do not make them invalid as places for prayer, invocation. Thus do not make it as equivalent to graves; he (May Allah's blessings and peace be upon him) ordered people to pray in their houses and forbade them to pray at graves; that is against what the Christians and those similar to them perform.

Moreover, verily aggrandizing graves and taking them places of feasts is among great acts of corruption that are not known but by Allah (the Exalted).

……

Examples of corrupt acts: Taking those places to make feasts and pray around them and to circumambulate around them, kiss them and cover their cheeks with their dirt, worship those buried in them, seeking refuge with them, asking them to grant them victory, benefaction, health, and relief. Their depression help them and other requests that used to be requested by image worshippers. So if you see those extremists who assign a feast for them, when they get off their riding animals when they see it from afar, so they assign them collectors and kiss the earth, uncovered their heads, their voices and noises became loud, they cried aloud and saw that they gained from those visiting such places and sought the help of those who are unable to start a life or end it and they called yet from afar till they reached them. They would pray at the grave and they think that they have achieved a reward yet he who prays to two Qiblas will not receive a reward !! So you can observe them bowing down and prostrading seeking favours and acceptance from the dead; they verily have filled their palms with loss and failure.

It is to other than Allah (the Exalted) -rather to the Shaitan- that those tear drops fall, their voices are raised, needs are asked from the dead, relieving depression, seeking refuge making those poor rich, making those ill, healthy then they start circumambulating around the grave, as if it were the Sacred House what was rendered by Allah (the Exalted) blessed with guidance to all people. Then they start to kiss and become dependant. Did you see the Black Stone and what those coming to the Sacred House do to it? Then they would cover their foreheads and cheeks with its dust which Allah (the Exalted) knows that they were not covered with dust for Him (the Exalted) during prostration, then they continued the procedures of visiting the grave by shaving their hair, and sacrificing at that image and their prayer and sacrifice were to other than Allah (the Exalted) . Therupon if you see them congratulating each other saying: May Allah (the Exalted) reward you and us generously; when they return those extremists would ask them to sell the reward of visiting the grave because they could not go and visit the Sacred House. Thereupon he would say no no, by your Hajj every year.

So far discussing them we have not gone beyond, or told all their innovations and delusions since they are beyond what one can imagine or think. That is the principle of worshipping images as was practised by the people of Noah. And any one who smelled the least amount of knowledge and religious knowledge, realizes that among the most important issues is blocking the way to rationalization this forbidden matter. And that the Legislator knows about the consequences of practising what was forbidden more than

……

---

any one else, and that good and guidance are achieved by following it, and evil and delusion are achieved by disobeying and contradicting him.

Chapter

(That which was mentioned about frequent swearing).

Allah (the Exalted) has said, «... but keep to your oaths...» (5: 89).

It was narrated after Abi Huraira (May Allah be pleased with him) that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying that «Swearing pushes the sale commodity yet it wipes out the gain». It was narrated by both.

CHAPTER

His saying: (Chapter on that which was mentioned about frequent oath taking (swearing). That is to say forbidding it and warning against it.

(Allah (the Exalted) has said, «... but keep to your oaths..» (5: 89)).

Ibn Jarir said: Do not have it without considering those who frequently swear as unblievers. Other interpreters mentioned after Ibn Abbas that this is telling people: Do not swear. Others said: Keep to your oaths that is to say do not break them. It was mentioned by Ibn Abbas in his book. Verily the two interpretations are inseparable since frequent swearing means taking it lightly and not aggrandizing Allah (the Exalted) as well as other things. That contradicts the perfection of required unification.

(It was narrated after Abi Huraira (May Allah be pleased with him) who said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying:

430 - «Swearing sells the commodity, yet it exhausts gain». It was narrated by both.

That is to say Al-Bukhary and Moslem. It was also narrated by An-Nasai'. It means the following: Verily if one swears about his commodity, by saying that he was offered such and such a sum of money or that he bought it for such and such a sum of money; the buyer might think that he is telling the truth with such swearing; he would buy it for more than its actual

It was narrated after Salman that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said,

«There are three people that Allah (the Exalted) would not talk to nor

---

value while the seller is lying because he wants the extra price. By doing this he disobeys Allah (the Exalted) and he would be punished by eradicating prosperity and when prosperity goes, he would suffer shortage greater than that increase he gains by swearing; and may be the price of that commodity would be eradicated. What Allah (the Exalted) has cannot be achieved but by obeying Him (the Exalted) and even if the present life is decorated for the disbeliever, its consequences decline, decay and perish.

His saying: (It was narrated after Salman (May Allah be pleased with him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

431 - «Three people that Allah (the Exalted) would not talk to nor purify and they would suffer severe and painful punishment: An adulterous with grey hair, a haughty needy person, and a man who turns Allah (the Exalted) as a commodity; he buys and sells only by his oath» It was narrated by At-Tabarani with a good reference).

Salman may be he is Salman Al-Farisi Abu Abdullah. He witnessed the battle of Khandaq. Abu Othman An-Nahdi, Sharhabil ben As-Samet and others narrated after him. The Holy Prophet (May Allah's blessings and peace be upon him) said:

432 - «Salman is considered one of us, the people of the house, verily Allah (the Exalted) loves from among my Companions four: Ali, Aba Tharr, Salman, and Al-Mokdad». It was narrated by At-Tirmithi and Ibn Maja. Al-Hasan said: Salman was a prince ruling thirty thousand people. He used to address them on Friday sermon wearing a gown half of which he wore and half of which he spread on the ground. He died during the Caliphate of Othman (May Allah be pleased with him). Abu Obeida said in the year 36 A.H. It is possible that he is Salman ben Amer ben Aws Ad-Dabbi.

His saying: (Three people Allah (the Exalted) would not talk to these disobeyers this is an indication that He (the Exalted) will talk to those who obey Him. And that speech is one of the qualities of His (the Exalted) perfection. The evidence on that is taken from the Holy Koran and the Sunna. And that is the way of the people of Sunna and consensus those researching Allah's performance of actions and that verily the action takes place by His will and volition and His ability and He still possesses this quality. He is unique, eternal, as said by the people of Honorable Hadith purify and they would suffer severe and painful punishment: an adulterous grey haired, a haughty needy person, and a man who turned Allah (the Exalted) into a commodity of his; he never buys without swearing nor does he sell without swearing». It was narrated by At-Tabarani with right reference.

---

and others among the Companions of Ash-Shafi, Ahmad and other sects. Concerning that Allah (the Exalted) has said, «Verily when He intends a thing, His command is, Be, and it is!» (36: 82). Thus He (the Exalted) mentioned the many letters indicating receiving, and actions indicating state and receiving as well. Such examples in the Holy Koran are numerous.

Sheikh Al-Islam Ibn Taymiyya (May Allah's Mercy be upon him) said: If they tell us that He (the Exalted) means those who deny the attributes of Allah (the Exalted): This requires that accidental qualities exist as part of Him (the Exalted). We said: He who denies this before you from those who came before and those Imams? The text of the Holy Koran and the Honorable Sunna encompasses this along with clear thought. The term accidental is general it might mean performances and contradictions, while Allah (the Exalted) is clear from all these matters- but He (the Exalted) does whatever He wishes from what He (the Exalted) says or does, an example about that is the following: That which has been indicated by the Holy Koran and the Sunna. The correct thing to say is- it is what the people of religious knowledge and Honorable Hadith say: Allah (the Exalted) talks and still has the ability to talk if He (the Exalted) wishes so, as was said by Ibn Al-Moubarak, Ahmad ben Hambal and others of the Imams of Sunna.

I said: Accidents are existing with Him (the Exalted) means: His ability to create them and make them happen and exist by His volition and command. And Allah (the Exalted) knows best.

His saying: (Nor would He (the Exalted) purify them and they would suffer severe and painful punishment). When their guilt became great, their punishment became great, thus they were punished by these three [Punishments] which are the greatest types of punishment.

His saying: (An adulterous with grey hair that is to say because the reason for committing sin has become weak and it indicates that the motive for adultery is the love of disobedience and fornication and not his fear of Allah (the Exalted). When the reason for disobedience is weak and if one commits it, then that necessitates making the punishment more severe and more painful that is in contradistinction to the case of the young man whose strength of the motive of [sexual] desire may get over him even though he fears Allah (the Exalted) and he might repent and blame himself for being disobedient and stops committing it.

It was narrated in the Saheeh after Imran ben Housein (May Allah be pleased with him): Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The best among my nation are those who come in my generation then those who come after them, then those who come after them -Imran said: I donot remember whether he (May Allah's blessings and peace be upon him) said after his (May Allah's blessings and peace be upon him) generation twice or thrice? Then after you come a people who witness but not die in battles for the sake of Allah (the Exalted), betray...

The same goes for the haughty needy because he does not allow him to be haughty because the motive for haughtiness is mostly having a lot of money, prosperity and leadership. And the needy poor does not have the reason for being haughty. Thus his haughtiness with the absence of a reason for that indicates that haughtiness is a part of his character and nature, residing in his heart, thus his punishment becomes great because the reason for haughtiness does not exist, that is why it is classified among the greatest sins.

His saying: (And a man who swears by Allah (the Exalted) to sell his commodity), thus making Him (the Exalted) his commodity for associating Him (the Exalted) with the goods he sells and buys. These deeds show that the one performing them, if he were a unifier, his unification is weak and his deeds are weak, according to what he believed in and according to what his tongue said and he performed those serious acts of disobedience while there was no reason or motive for them. We ask Allah (the Exalted) to save and grant us health and we seek refuge with Allah (the Exalted) from committing any act that He (the Exalted) does not love or accept.

His saying: (It was narrated in the Saheeh) that is to say Moslem's Saheeh. It was also narrated by Abu Dawud, At-Tirmithi and Al-Bukhary.

His saying: after Imran ben Housein (May Allah be pleased with him): Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

433 - «The best among my nation are those living in the same generation, then those who came after them, then those who come after them- Imran said: I do not remember whether he (May Allah's blessings and peace be upon him) said after his (May Allah's blessings and peace be upon him) generation twice or thrice -then verily there will come a people after you who witness but do not die in battles fighting for the sake of Allah (the Exalted), betray and cannot be trusted, vow and donot fulfil their vows; among them appears those who are fatty».

... and cannot be trusted, vow and do not fulfil their vows; among them appears those who are obsene».

His saying: (The best among my nation are those people of my generation) because of the virtue of that century in matters of religious knowledge, faith and righteous deeds for which people competed and rivaled for precedence so the good overwhelmed and good people become plenty while evil people declined and Islam and faith were more glorious; religious authority and religious teaching were more (than those who came after them) they were preferred to those who came after them, because the Islam appeared during their time as well as those calling people for it. And the innovations that appeared during the first generation were rejected and eradicated like the innovation of the Kharijites, Kadarites, Rafidites; such innovations, even though they appeared, those believing in those innovations lived in humility, disgrace and fear of being killed when they were stubborn and did not reject.

His saying: (I do not remember whether he (May Allah's blessings and peace be upon him) said after his generation twice or thrice) this is doubted by the narrator of the Honorable Hadith, Imran ben Houssein (May Allah be pleased with him). What is known in the narrations: Verily the preferred generations are three. However, the savants were available and Islam was evident and Holy struggle existing. Then he mentioned the aversion from religion and following ones desires that took place.

So he said, «Then after you there will come people who witness but who do not die in Holy struggle», because they took the matter of dying in Holy Struggle lightly and they never searched for that which is truthful that is so because their Faith was not perfect and their Islam was weak.

His saying: (They betray and can not be trusted) this indicates that verily betrayal overwhelms many of them or even most of them (those vow and do not fulfil their vows) that is to say they do not perform that which is their obligation, so the appearance of those ugly and disgraceful acts indicates the weakness of Islam and unbelief.

His saying: (Among them appears those who are fat) due to their desire in the present life, enjoying it and forgetting about the Afterlife and working for it. Anas said:

434 - «There will never come a time on people but the one after it is more evil; this will continue as such till you meet your Lord (the Exalted)».

Anas said: I heard this from your Holy Prophet (May Allah's blessings and peace be upon him); evil still increases in this nation till polytheism ap-

Also it was narrated after Ibn Masoud that the Holy Prophet (May Allah's blessings and peace be upon him) said, «The best among people are those living in my generation then those who come after them, then those who come after them, then those who come after them. Then comes a people whose witness precedes his oath and his oath is his witness».

Ibrahim said, «They used to beat us».

This Honorable Hadith denotes many issues:

The first: Advising people to keep their oaths.

The second: Informing that swearing promotes a commodity and eradicates prosperity.

The third: Serious warning to the one who constantly swears when he buys and sells.

The fourth: Warning that a sin becomes more serious when it is committed in the absence of necessity.

The fifth: Dispraising those who swear and ask others to swear.

The sixth: His (May Allah's blessings and peace be upon him) praising the three or four generation coming after him (May Allah's blessings and peace be upon him) and mentioning what will happen.

The seventh: Those who came before used to be their children to say the witness.

---

pears and innovations among many of them even among those who belong to the world of knowledge, teaching, and books.

I said: Rather, they called for polytheism, delusion and innovations, and they wrote in that books and poems. We seek refuge with Allah (the Exalted) from whatever makes Him wrathful.

His saying: (It was narrated after Ibn Masoud (May Allah be pleased with him) that the Holy Prophet (May Allah's blessings and peace be upon him) said:

435 - «The best among people are those living in my generation, then those who come after them, then those who come after them. Thereafter comes a people whose witness precedes their oath and their oath precedes their witness».

I said: That is the case of he who turns his desires to the present life and forgets the After life. Thus he took witness and swearing lightly because he is care free and fears Allah (the Exalted) less and that is the case of most

……

of them. And all is sought from Allah (the Exalted). Thus if this happened during the begining of Islam then that which happened later is much greater than that. Thereupon the people were careful.

His saying: (Ibrahim said- he is An Nakhi- they used to beat us.

That happened because those followers [of Islam] had abundant religious knowledge and strength of Faith of their Lord (the Exalted) and performing the duty and ordering people to do that which is kind and forbidding them from doing that which is hated because it is among the best of Holy Struggle and because religion can not be but by it. This includes a desire to train the children to obey their Lord and to refrain from doing that which harms them. That is Allah's (the Exalted) benefaction, He (the Exalted) grants it to whomever He (the Exalted) desires and all benefaction belongs to Him (the Exalted).

Chapter

(What was mentioned about Allah (the Exalted) and His Holy Prophet (May Allah's blessings and peace be upon him)).

Allah (the Exalted) has said, «Fulfil the covenant of Allah when ye enter into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety...» (16: 91).

CHAPTER

His saying: (Chapter concerning what was mentioned about protection by Allah (the Exalted) and protection by His Holy Prophet (May Allah's blessings and peace be upon him) and Allah (the Exalted) has said: «Fulfil the covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety...» (16: 91).

The religious authority Ibn Kathir said: That is what Allah(the Exalted) commands [People to perform] to fullfil their promises and covenant and to keep Faith. That is why He (the Exalted) has said, (and break not our oaths after ye have confirmed them) and there is no contradiction between this, «And make not Allah's (name) an excuse in your oaths» (2: 224) and between, «... that is the expiation for the oaths ye have sworn. But keep to your oaths». (5: 92). That is to say do not leave them without expiation and between what he (May Allah's blessings and peace be upon him) said as has been mentioned in the two Saheehs.

436 - «Verily by Allah (the Exalted) if He wishes I do not swear about something without expiating myself from it when I see that other options are better - and in another narration- and I expiated my oath». There is no contradiction between all this and between the here mentioned Holy verse (and break not your oaths after ye have confirmed them) because the oaths meant here are those concerned with convenants and promises and not those concerned with forbidding [others from doing something or inducing and motivating them to do something]. That is why Moujahid said about the

It was narrated after Bouraida, «Whenever Allah's Holy Messenger (May Allah's blessings and peace be upon him) assigned a prince [Ruler] over an army, he (May Allah's blessings and peace be upon him) used to advise him to revere Allah (the Exalted) and fear Him to be good and kind with the Moslems who are with him. He (May Allah's blessings and peace be upon him) said: Invade in the name of Allah (the Exalted); for the sake of Allah (the Exalted) fight those who do not believe in Him.

Holy verse: It is concerned with swearing; the swearing practised in Pre-Islamice times. He is supported by Imam Ahmad after Joubeir ben Matam who said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

437 - There is no swearing in Islam; rather swearing used to be a Pre-Islamic practice which was made stronger by Islam». The name was narrated by Moslem.

It means that Islam doesnot need to be associated with swearing that Pre-Islamic people practised; verily adhering to Islam is sufficient.

Allah (the Exalted) has said, «.... For Allah knoweth all that ye do». (16: 91) is warning and threatening he who breaks oaths after confirming them.

His saying: (It was narrated after Bouraida) he is Ibn Al-Housaib Al-Aslami. And this Honorable Hadith has been narrated after his son Souleiman after him who mentioned it in [his book] «al-Moufhim».

His saying: (He said: whenever Allah's Holy Messenger (May Allah's blessings and peace be upon him) assigned a prince [Ruler] over an army or a battalion, he (May Allah's blessings and peace be upon him) used to advise him to revere and fear Allah (the Exalted).

Al-Harbi said: A battalion may reach a number of four hundred horsemen. An army is whatever is more than that in number. Revering Allah (the Exalted) and fearing Him and being careful in obeying Him (the Exalted) in order to avoid His Punishment.

I said: And that is materialized by doing what Allah (the Exalted) has commanded us to do and refraining from doing what He forbidden us.

His saying: (And be good and kind with the Moslems who are with him) that is to say he (May Allah's blessings and peace be upon him) advised him to treat them in a good way: To be kind to them, be friendly to them and be humble with them and not to treat them haughtily.

Invade yet donot be extremists, nor cheat, deceive, maim or kill. If you meet your polytheist enemies call them to three habits or dispositions and to whichever they respond to accept from them and donot fight them any more. Then ask them to embrace Islam, if they respond positively, then accept from them, ask them to move from their homes to the homes of immigrants, and tell them that if they did so, they would get what the immigrants get and they will pay what the immigrants have to pay.

Then if they refuse to move tell them to be like the Moslem Arabs, subdued to the rule of Allah (the Exalted), they do not get war gains unless they join Holy struggle with the Moslems. If they refuse then ask them to pay Jizya [Tribute], if they agree, then accept it and stop fighting them, and if they refuse ask for Allah's help and fight them.

His saying: (Invade by the name of Allah (the Exalted) that is to say start your invasion asking for the help of Allah (the Exalted) and being Faithful to Him.

His saying: (Fight those who do not believe in Allah (the Exalted). This general statement encompasses all the disbelievers; those fighting as well as those who are not. And he (May Allah's blessings and peace be upon him) intended among them those who were protected, priest and women and those under age and he (May Allah's blessings and peace be upon him) said: And do not kill a friary; rather, he forbade killing priests and women because they mostly do not fight and when they fight they usually get killed or escapage.

I said: The same goes for children and dividing it saying:(Do not gain without nor cheat or maim) that is to say do not take it without dividing it among other fighters. Cheating is breaking a covenant. Maiming is mutilating the killed person like cutting off his nose, ear or other organs. There is no conflict over proscribing taking gain without dividing it among fighters or cheating and hating mutilation.

His saying: (And if you meet your polytheist enemies call them to three habits or characters). Habits or characters in this context are the same.

His saying: (For whichever they respond to, you should accept and stop fighting them) that is to say accept whichever they accept.

His saying: (Then ask them to embrace Islam), this text was mentioned in the same way in all the copies of Moslem's book «then call them» adding «then» and the correct thing is to delete it. It was also narrated in books other than Moslem's such as Abu Dawud's, and «Kitab Al-Amwal», by Abi Oubaid because that was the beginning of the interpretation of the three ha-

And if you besiege a people in a fort and they want you grant them the protection of Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him), then do not grant...

---

bits.

His saying: (Then ask them to move to the homes of immigrants) he means to Medina. At the very start every one who embraced Islam had to immigrate to Medina and this shows that the immigration used to be an obligation on every one who becomes a believer among the people of Mecca and other cities.

His saying: (Then if they refuse to move) he means that if someone embranced Islam and did not immigrate or join in the Holy Struggle, would not be given from the fifth (Zakat), or from Al-Fai (war gains). And Ash-Shafi (May Allah's Mercy be upon him) did not see that they deserved to get something of Al-Fai. Rather, they only deserved alms taken from their rich and given in turn to their poor. Also, the people of Holy struggle and the soldiers of Moslem do not have the right to get alms from those people; every sort of money should be spent only for the sake of its people. Malek and Abu Hanifa equated between the two kinds of property and allowed it to be given to the weak.

His saying: (So if they refuse, then ask them to pay (Jizyah tribute) this shows a reason and a proof for Malek, his companions and Al-Ouzai concerning the necessity of taking tribute from every unbeliever an Arab or a non-Arab who believes in a Holy Book or not. Abu Hanifa said that it should be taken from all but Arab disbelievers and Arab Magus. Ash-Shafi said: It should not be taken from the people who have a Holy Book whether Arabs or non-Arabs. This was said by Imam Ahmad; it should be taken from the Magus.

I said because the Holy Prophet (May Allah's blessings and peace be upon him) took it from them and said:

438 - «Apply on them the Sunna of the people of the Holy Book».

However, they conflicted concerning the ration of that tribute. Thus Malek said: Four dinars should be paid by the people of Gold; four dirhams should be paid by the people of paper; shall the weak pay less or not? There are two opinions about that Ash-Shafi said: One dinar should be paid by the poor and by the sick. Abu Hanifa said as well as the people of Kufa: The rich should pay forty-eight dirhams the average should pay twenty-four dirhams and the poor twelve dirhams. That is what Ahmad ben Hanbal (May Allah's Mercy be upon him) said.

... then the protection of Allah (the Exalted) or the protection of His Holy Prophet (May Allah's blessings and peace be upon him); rather, grant them your protection and the protection of your companions. Verily it is easier and more suitable to guard what you protect than to guard what Allah (the Exalted) and His Holy Prophet (May Allah's blessings and peace be upon him) guard. And if you besiege a fort, and they want you to let them settle in accordance with Allah (the Exalted), let them settle according to your rule. Verily you do not know whether you do that correctly or not? This was narrated by Moslem.

This Honorable Hadith encompasses many issues:

The first: The difference between Allah's (the Exalted) protection, His Holy Prophet's (May Allah's blessings and peace be upon him) protection and the Moslem's protection.

The second: Guiding [people] to the least dangerous issue:

The third: His saying: «Invade in the name of Allah (the Exalted) and for the sake of Allah (the Exalted)».

The fourth: His saying: «Fight those who disbelieve in Allah (the Exalted)».

The fifth: His saying: «Seek Allah's (the Exalted) help and fight them».

The sixth: The difference between Allah's (the Exalted) judgment and that of religious authority.

And Malek and all other Moslem religious authorities believe that only the adult free slave men should pay it; rather it is taken from those reigned by the Moslems and not from those far away and it should be sent to the Moslem countries or wars fought by Moslems.

His saying: (And if you besiege people inside a fort) the speech contains a proof for those religious authorities and fundamentalists who say: In matters of opinion the correct opinion is one. That is known after the creed of Malek and others and they say so because the Holy Prophet (May Allah's blessings and peace be upon him) stated that Allah (the Exalted) has a certain specified judgment concerning opinions. Thus he who agreed with Him (the Exalted), is the one who is right, and the one who disagreed with Him (the Exalted) is the one who is mistaken.

439 - His saying: (If you besiege a people inside a fort and they want you to grant them protection of Allah (the Exalted) and the protection of His Holy Prophet (May Allah's blessings and peace be upon him)...) Protection is a covenant and abrogate not to be revoked: As if he said: If revoke takes place from someone going beyond limits and hostile, that would be

The seventh: That the companion rules when need exists by a rule that he does not know whether it agrees with that of Allah's (the Exalted) or not.

---

considered revoking the covenant or promise between creatures and that is easier than revoking Allah's covenant. And Allah (the Exalted) knows best.

His saying: (and Nafi said when he called on people to embrace Islam before fighting them and he mentioned that the creed of Malek combines between the Honorable Hadiths concerning calling to Islam before fighting. He said that Malek said: The disbelievers should not be fought before calling them to embrace Islam and they should not be touched before the call of Islam reaches them. Then it is allowable to fight them and the conclusion of Malek is the correct one because the benefit of the call is to let the enemy realize that Moslems do not fight for the present life or for fanaticism; rather, they fight for religion. Thus when they learn that that night be a reason for their inclination towards the Truth in contradistinction to those who do not learn about the intent of Moslems. Thus some might think that they fight for the sake of a kingdom and the present life so they would become more stubborn. And Allah (the Exalted) knows best.

Chapter

(What was mentioned concerning: Giving the Oath to Allah (the Exalted)).

It was narrated after Jundub ben Abdullah (May Allah's Mercy be upon him) who said that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «A man said, May Allah (the Exalted) not forgive so and so, thus Allah (the Exalted) said, Who is it that gives the oath to Me that I shouldn't forgive so and so? Verily I have forgiven him and failed you». This Honorable Hadith was narrated by Moslem.

CHAPTER

His saying: (Chapter [on] what was mentioned concerning giving the oath to Allah (the Exalted)).

The writer mentioned an Honorable Hadith. (It was narrated by Jundub ben Abdullah (May Allah's Mercy be upon him) that Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

440 - «A man said, «By Allah (the Exalted) may He not forgive so and so. Thus Allah (the Exalted) said: «Who is it that gives the oath to Me that I should not forgive so and so? Verily I have forgiven him and failed you». This Honorable Hadith was narrated by Moslem).

His saying: (Give the oath to Allah (the Exalted)) that is to say swear. Al-Baghawi said in «Sharh As-Sunna» that Abi Huraira said -and he used Ikrama ben Ammar as a reference- He said, «I entered the Mosque of Medina, and a sheikh called on me saying: O Yamami, come here. I did not know the man before. He said: Do not say to a man: By Allah (the Exalted), may Allah (the Exalted) not forgive you nor admit you into the Garden. I said: And who are you (May Allah's Mercy be upon him)? He said: Abu Huraira. Thereupon I said: Verily such a term is told by one of us to his family members when he is angry, or to his wife or to his servant. He

And it was narrated after Abi Huraira: «Verily the one who says is a worshipping man. Abu Huraira said: He said a word that ruined his present life as well as his Afterlife.

---

said: Verily I heard Allah's Holy Messenger saying:

441 - Verily there were two men among Bani Israel who loved each other, one of them was a very good worshipper while the other as if he said that he was guilty. So he started saying: Stop what you are doing. He said : Let me and my Lord Alone. He said: Then came a day when he found him committing a great sin. Thereupon he said: Stop what you are doing. He said: Leave me and my Lord Alone. Were you sent to watch me. So he said: By Allah (the Exalted) may He not forgive you nor admit you into the Garden. He said: So Allah (the Exalted) sent on them an angel who took them in death then they met at Him (the Exalted); He told the guilty man: Be admitted into the Garden by virtue of My Mercy; and He told the other one: Can you prevent My Mercy from reaching My servant? He said: O Lord, No. He (the Exalted) said: Take him to Hell-Fire. Abu Huraira said: By the one who possesses my soul he said a word that ruined his present life as well as his Afterlife».

It was narrated by Abu Dawud in his «Sunnan». The following is Abi Huraira's (May Allah's Mercy be upon him) narration, «There were two brotherly friends among Bani Israel; one of them used to commit guilts while the other was a good worshipper. The worshipper always saw the other committing guilt and he used to say: Stop doing that. So one day he saw him committing a sin, and he told him: Stop doing that. The other man said: Leave me and my Lord Alone; were you sent to observe me? He said: By Allah (the Exalted), may He (the Exalted) not forgive you or admit you into the Garden. So He (the Exalted) took them in death then they met at the Lord of the worlds. So He (the Exalted) told the good worshipper: Did you know all about Me, or were you able to control what I control? So He (the Exalted) told the guilty: Go and be admitted into the Garden, and he told the other one: Take him to Hell-Fire».

His saying: (It was mentioned in Abi Huraira's Honorable Hadith that the narrator is a worshipping man) indicates as to his saying in this Honorable Hadith «One of them is a good worshipper», and these Honorable Hadith show the dangers of the tongue and that shows that one has to be careful what to say. Concerning that we mention the Honorable Hadith of Mouath.

442 - «I said O Allah's Holy Messenger (May Allah's blessings and peace be upon him); are we to be judged for what we speak? He (May

……

Allah's blessings and peace be upon him) said: May your mother be bereaved of you, O Mouath, would people be thrown into Hell-Fire on their faces and on their roses -but as a consequence of what they say. And Allah (the Exalted) knows best».

This Honorable Hadith encompasses many issues:

The first: Warning against giving the oath to Allah (the Exalted).

The second: Hell-Fire being closer to the one of us than his shoe-lace.

The third: The same thing goes for the Garden.

The fourth: There is an evidence for his saying, verily a man says the word...».

The fifth: Verily a man may be forgiven because of something that he hates most.

Chapter

(Allah (the Exalted) cannot be called on to intercede for the sake of His creatures).

It was narrated after Joubeir ben Moutam (May Allah be pleased with him), «An Arab came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him) the people are exhausted, children and women are hungry, the property is ruined. Thereupon ask your Lord (the Exalted) for our sake for we intercede with Allah (the Exalted) through you and intercede with you through Allah (the Exalted). Thereupon the Holy Prophet (May Allah's blessings and peace be upon him) said: Praise Allah (the Exalted), Praise Allah (the Exalted) and he (May Allah's blessings and peace be upon him) kept on...

CHAPTER

His saying: (Chapter [about] Allah (the Exalted) cannot be called on to intercede for the sake of His creatures).

And he [The writer] narrated this Honorable Hadith and the text of Abi Dawud in his «Sunan» in a way which is more perfect and complete than that narrated by the writer (May Allah's Mercy be upon him).

(It was narrated after Joubeir ben Moutam after his father from his grandfather who said, «An Arab came to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and said: O Allah's Holy Messenger, people are exhausted, children and women are hungry, the property is ruined, riding animals are extinguished, may you ask Allah (the Exalted) to send us rain since we verily ask you to intercede with Allah (the Exalted) for our sake; Allah's Holy Messenger (May Allah's blessings and peace be upon him) said: Woe on you. Do you realize what you say? Then Allah's Holy Messenger (May Allah's blessings and peace be upon him)

... praising till that was realized in the faces of his Companions. Then he (May Allah's blessings and peace be upon him) said: Woe unto you, do you know what is Allah (the Exalted). He is verily greater than that. Verily it is not allowable to intercede with Allah (the Exalted) for the sake of one of His creatures». It was narrated by Abu Dawud.

---

praised Allah (the Exalted) and kept on praising Him (the Exalted) till he (May Allah's blessings and peace be upon him) realized that on the faces of his Companions, then he (May Allah's blessings and peace be upon him) said: Woe on you, it is not allowable to intercede with Allah (the Exalted) for the sake of one of His creatures; Allah (the Exalted) is much greater than that. Woe on you, do you know what Allah (the Exalted) is? His Throne on His Heavens is as such- Then he (May Allah's blessings and peace be upon him) drew a dome in the air by his (May Allah's blessings and peace be upon him) finger- and it is to make a sound like the sound of the camel when one is riding on it.

443 - Ibn Bashshar said in his Honorable Hadith, «Verily Allah (the Exalted) is above His Throne and His Throne is above His Heavens».

Al-Hafeth Ath-Thahabi said: It was narrated with good reference when responding to the Juhmites after an Honorable Hadith by Muhammad ben Ishaq ben Yasar.

His saying: (Woe on you, it isnot allowable to intercede with Allah (the Exalted) for the sake of one of His creatures). Verily He (the Exalted) is the Lord and Possessor of every thing. All good and benefaction belong to Him; no one can prevent people from taking what He (the Exalted) gave or give what He kept; nor there is any one who can remove what He (the Exalted) predestined; there is nothing in Heavens or on earth that can make Him be disabled; He (the Exalted) is All knowing and All-Mighty. Rather, if He (the Exalted) wants something to happen He (the Exalted) will say be and it is. Allah creatures and all what they possess belong to Him (the Exalted); He manipulates them the way He likes and, He accepts intercession of interceders, that is when He (the Exalted) rejects what the Arab said.

His saying: (... and he (May Allah's blessings and peace be upon him) praised Allah (the Exalted) and glorified Him a lot, because it is improper to talk about the Creator as such. Praise be to Him (the Exalted) verily Allah (the Exalted) is greater and above all that.

Meanings hidden in this honorable Hadith: Proving that Allah (the Exalted) is above all His creatures and that His Throne is above His Heavens. It also includes interpreting the term «sit firmly» to mean above as was ex-

This Honorable Hadith encompasses many issues:

The first: It is rejected to say: We intercede Allah (the Exalted) over you.

The second: His (May Allah's blessings and peace be upon him) change because of this in a way that was realized by his Companions.

---

plained by the Companions [of the Holy Prophet (May Allah's blessings and peace be upon him)], the followers, and the Imams, that is contrary to what the Juhmites and suspenders [Mouattila] and Moutazila and those learning after them believe in, such as the Asharites and those following them such as those disbelieving in the names of Allah (the Exalted) and in His attributes and those intended for them which confirm His Perfection. Such is the belief of those righteous who came before and the Imams, as well as those following them among those adhering to the Sunna since they confirm what Allah (the Exalted) has confirmed for Himself and what His Holy Messenger (May Allah's blessings and peace be upon him) confirmed for Him of the attributes of perfection that fit His glory and exaltedness without comparing Him to others.

The religious authority Ibn Al-Qayyim (May Allah's Mercy be upon him) said in his book «Mouftah As-Saada»- after a discussion preceding that about what makes the servant know himself and his Lord through the wanders of His creatures. After that he said:

And the second: Is to go beyond that to looking through the insight so the doors of Heavens open to him and he would roam its regions and between its angels; then a door after door opens to him till the march of the heart reaches the Throne of the Most Merciful where he would observe its vastness, glory, exaltedness, highness, and greatness; he would see the seven Heavens and the two earths as a ring thrown in an uninhabited land; he would see the angels close to the Throne Praising, Thanking, Glorifying and Eulogizing while the commands [of Allah (the Exalted)] descend unto them through rulers and soldiers known only by their Possessor and Lord.

Thus the command to bring certain people to life and like other into death, to support certain people and to humiliate others, to erect a kingdom and to destroy another, to move a certain favour from one place to another, to fulfil various types of needs: [such as] compensating for a broken hearted, enriching a poor, healing a sick person, removing grief, forgiving a sin, removing harm, supporting an oppressed, guiding a lost person, educating an ignorant, returning a traveller, pacifying a frightened person, helping an asker for help, aid the weak, rescuing the one asking for help, help the dis-

The third: Verily he (May Allah's blessings and peace be upon him) did not reject his saying, «We ask you to intercede for us...».

The fourth: Drawing attention to the interpretation of «Praise Allah».

The fifth: That verily Moslem may ask him (May Allah's blessings and peace be upon him) for rain.

---

abled, revenging of an oppressor, stopping aggression; they are the lives of justice and benefaction, wisdom and Mercy, executed in all regions of the world.

He (the Exalted) can not be distracted from them by anything else, nor can He (the Exalted) be mistaken due to the vast number of problems and needs of various types, languages and times; nor are His (the Exalted) stores decreased by an atom; There is no God but He (the Exalted) the Most powerful the Most Wise. Then the heart stands between the hands of the Most Merciful, keeping silent out of fear of His Glory, and Power, so he prostrates himself between His hands one prostration from which he does not rise till the Day of Judgment; that is the travel of the heart while it is still in its place. That is among the greatest signs of Allah (the Exalted) as well as the greatest marvels of His creation. On what a travel, how blessed it is, how truthful it is, how great is the gain it returns, how exalted is its benefit and consequence. The life of spirits is travel, the key to happiness, the gain of minds and hearts; it is not like travel which is a piece of torture.

As for asking for the intercession of Allah's Holy Messenger (May Allah's blessings and peace be upon him) during his life time; what is meant here is asking for his (May Allah's blessings and peace be upon him) invocation, and not something special; rather, ever living righteous creatures desires that his request be answered thus there is no objection if he (May Allah's blessings and peace be upon him) is asked to intercede for that which is general and particular.

444 - As the Holy Prophet (May Allah's blessings and peace be upon him) said to Omar when he wanted to perform the Umra, «O our brother, do not forget to invoke Allah (the Exalted) for our sake». As for the dead, verily it is allowable to invoke Allah (the Exalted) for his sake during his funeral and at his grave and in other than that. That is which is allowable concerning the dead, as for calling on him, that is not allowed; rather, that was indicated by the Holy Koran and the Sunna that it is not allowable and warned against. Concerning that Allah (the Exalted) has said, «... and those whom ye invoke besides Him have not the least power. If ye invoke them, they will not listen to your call, and if they were to listen, they can not an-

swer your (prayer). On the Day of Judgment they will reject your Partnership» (35: 13-14).

Thus He (the Exalted) has shown that invoking he who does not hear or answer is polytheism that classifies the doer on the day as a disbeliever that is to say He (the Exalted) will reject this person and become the enemy of the one who does so. In that connection He (the Exalted) has said in the Holy Sura of Ahqaf, «And when mankind arc gathered together (at the resurrection) they will be hostile to them and reject their worship (al together)»(46: 6). Thus every dead person or absent person, neither hears, answers, benefit or harms and the Companions (May Allah be pleased with them) [of the Holy Prophet (May Allah's blessings and peace be upon him)] especially those who came before such as the Orthodox Caliphs. It was never reported that they or others invoked the Holy Prophet (May Allah's blessings and peace be upon him) after his (May Allah's blessings and peace be upon him) death to satisfy their needs even at times of drought.

445 - As has happened to Omar (May Allah be pleased with him) when he went in order to ask Allah for rain he took with him Al-Abbas, the Holy Prophet's uncle. So he asked him to ask Allah (the Exalted) to send rain because he is present and alive and can invoke his Lord (the Exalted). Had it been allowable to ask someone to ask Allah (the Exalted) to send rain after his death, he would have asked Omar (May Allah be pleased with him) and those who came before. Through this the difference between he who is dead and he who is alive is made evident, because he who is alive can invoke Allah (the Exalted) wherever he is present verily in reality they asked Allah (the Exalted) by asking someone who invokes and pleads Him (the Exalted); they also invoke their Lord (the Exalted). Thus he who went beyond that which is allowable to that which is allowable, will be lost and will make others lost. Had the invocation of a dead person be good, the companions would have deserved it more. Thus he who adheres to Allah's Holy Book will be saved, and he who leaves it and depends merely on his mind, will perish. All success is achieved through Allah (the Exalted).

●

Chapter

(What was mentioned about the Holy Prophet's (May Allah's blessings and peace be upon him) protection of unification and his (May Allah's blessings and peace be upon him) blocking the paths of polytheism).

It was narrated after Abdullah ben Ash-Shakhir (May Allah be pleased with him) that he said, «I let the delegation of ben Amr to Allah's Holy Messenger (May Allah's blessings and peace be upon him) thereupon we said: You are our master. So he (May Allah's blessings and peace be upon

---

CHAPTER

(His saying: Chapter on what was mentioned about the Holy Prophet's (May Allah's blessings and peace be upon him) protection of Monotheism and his (May Allah's blessings and peace be upon him) blocking the Paths of Polytheism).

His (May Allah's blessings and peace be upon him) protection of unification from what contaminates it such as sayings and deeds along which unification weakens or becomes deficient. That is frequently quoted after him (May Allah's blessings and peace be upon him), for example.

446 - «Do not praise me as the Christians have praised the son of Mariam; rather, I am a servant. Thus say: Allah's servant and Holy Messenger». He (May Allah's blessings and peace be upon him) also said:

447 - «It is not allowable to seek my help; rather, you should seek Allah's help.» And the like. He (May Allah's blessings and peace be upon him) forbade people to praise each other and strengthens that by saying to the one who praised another man.

448 - «Woe unto you! You have cut the neck of your friend...» It was narrated by Abu Dawud after Abdur-Rahman ben Abi Bakr after his father, «Verily a man commanded another man in the presence of the Holy Prophet (May Allah's blessings and peace be upon him) so he (May Allah's blessings

him) said: The Master is Allah (Be the blessed and raised above). We said: You are the most virtuous among us, and the most powerful among us. He (May Allah's blessings and peace be upon him) said: Say what you say or part of it but do not follow the Shaitan». It was narrated by Abu Dawud with good reference.

It was narrated after Anas (May Allah be pleased with him) «Verily some people said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him), O the best among us and the son of the best among us,

---

and peace be upon him) told him: You have cut the neck of your friend... He (May Allah's blessings and peace be upon him) repeated it three times». Then he (May Allah's blessings and peace be upon him) said:

449 - «If you meet commanders then throw dirt into their faces». It was narrated by Moslem, At-Tirmithi, Ibn Maja after Al-Mokdad ben Al-Aswad.

In this Honorabe Hadith, «He (May Allah's blessings and peace be upon him) forbade people from saying: You are our master, then he (May Allah's blessings and peace be upon him) said: The Master is Allah (Be the blessed and raised above)». And he (May Allah's blessings and peace be upon him) forbade them to say, «and the most virtuous among us and the most powerful among us». And he (May Allah's blessings and peace be upon him) said:

450 - «Do not follow the Shaitan».

451 - Also he (May Allah's blessings and peace be upon him) said in an Honorable Hadith narrated by Anas after him (May Allah's blessings and peace be upon him), «Verily some people said: O Allah's Holy Messenger (May Allah's blessings and peace be upon him). O you are the best among us and the son of the best among us...» He (May Allah's blessings and peace be upon him) hated to be praised or commanded out of fear that they would go to exaggeration. The commanded by his praise- even though it applies to him- is considered among the deeds of the Shaitan because of aggrandizing that the love of praise may lead to and that contradicts the perfection of unification, since verily worship can not be established but through its pole without which it cannot run and that is being extremely humble and loving and the perfection of humility requires submission, fear and depending on Allah (the Exalted) and to see oneself only in a state of criticizing and blaming it in as far as worshipping his Lord (the Exalted) is concerned. Also loving cannot be achieved unless one loves what Allah (the

our master and the son of our master. So he (May Allah's blessings and peace be upon him) said, «O people, say what you say and do not follow the Shaitan; I am Muhammad, Allah's servant and Holy Messenger. I do not like you to raise me above my rank assigned to me by Allah (Be the blessed and raised above)». It was narrated by An-Nasai with good reference.

This Honorable Hadith encompasses many issues:

The first: Warning people against exaggeration.

The second: What the one who is told: You are our master should say.

The third: His saying, «Do not follow the Shaitan». even though they said nothing but the truth.

The fourth: His saying, «I do not like you to raise me above my rank».

Exalted) loves and hates what Allah (the Exalted) hates of sayings, deeds and wants.

Loving the praise by the servant contradicts what Allah (the Exalted) wants him to be while the commander seduces him. Thus he would become a wrong doer, thus the rank of slavery requires hating praise. As well as forbidding them in order to protect and maintain this rank. Thus whenever the servant behaves humbly in front of Allah (the Exalted), his deeds become pure and correct and whenever he introduces to it what contaminates it this rank of worship becomes corrupt and deficient if praise lead him to conceit and that contradicts the essence of worship as has been mentioned in the following Honorable Hadith.

452 - «Pride and glory are My garment and exaltdness is My wrap around; thus he whoever contends with Me about them, I will torture him». And it was narrated in another Honorable Hadith:

453 - «He who has in his heart as much as the weight of an atom of haughtiness will not be admitted into the Garden» love of praise may be the cause and the ladder on which such deficiets climb. Conceitedness eats good deeds like the fire eats wood; as for the one who commands, such command might lead him to placing the commanded in a rank that he does not deserve, also there is in their poems that exaggeration which the Holy Messenger (May Allah's blessings and peace be upon him) prohibited and warned against, verily many people have fallen in this till they declared polytheism in Lordship, Divinity and Rule as has been mentioned before. And the Holy Prophet (May Allah's blessings and peace be upon him), when Allah (the Exalted) perfected the rank of worship for him (May Allah's blessings and

peace be upon him). He (May Allah's blessings and peace be upon him) hated to be commanded in order to protect and maintain this rank and he (May Allah's blessings and peace be upon him) guided the nation to quit that practice advising them and protecting the rank of unification from corruption or from being weakened by polytheism and its means. Concerning that Allah (the Exalted) has said, «But the transgressors changed the word from that which had been given them...» (2: 59) and they saw that doing what he (May Allah's blessings and peace be upon him) prohibited them from doing [Not Performing that which is unallowable] is the best means of approaching [Allah (the Exalted)] and a benefaction among the best!

As for calling the servant «Master», the religious authorities have conflicted over that.

The religious authority Ibn Al-Qayyim said in his book «Badai Al-Fawaid». The people disagreed as to whether calling mankind «Master» is allowable or not; wrong people prohibit it and he narrated after Malek and they used what the Holy Prophet (May Allah's blessings and peace be upon him) said when they told him, «O Our master, he (May Allah's blessings and peace be upon him) said:

454 - «The Master is Allah (Be the blessed and raised above)» while other people who allowed it, and used the Holy Prophet's (May Allah's blessings and peace be upon him) discussion with the Ansar as an evidence.

455 - «Rise to your Master». This Honorable Hadith is more correct than the first one. Those people said: It is not allowable to use this term [Master] in order to address Allah (the Exalted); when the term is used to address Him (the Exalted) then He (the Exalted) is in the rank of Possessor, Lord and Supporter and it does not carry the meaning meant when applied to mankind.

I said: Thus what has been narrated after Ibn Abbas (May Allah be pleased with him) is true and correct concerning the meaning of the followng Holy verse, «Say, shall I seek for (my) Cherisher other than Allah». (6: 164). That is to say a God and a Lord. And he said about the Holy verse, «Allah the Eternal Absolute..» (113: 2) «He (May Allah's blessings and peace be upon him) is the Master who encompasses all kinds of perfection». Abu Wael said: «He (the Exalted) is the Master whose has come to an end». As for their refering to the Holy Prophet's (May Allah's blessings and peace be upon him) saying to the Ansar, «Rise to your Master». It appears that the Holy Prophet (May Allah's blessings and peace be upon him) did not face Saad thus there is no preference and Allah (Glory be to Him) knows best.

Chapter

(What was mentioned concerning the Holy verse, «No just estimate have they made of Allah, such due to Him: On the Day of Judgment the whole of the earth will be but His handful and the Heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him!«» (39: 67).

It was narrated after Ibn Masoud (May Allah be pleased with him) that he said, «One of the bishops came to Allah's Holy Messenger (May Allah's blessings and peace be upon him) and said: O Muhammad, we verily consider that Allah (the Exalted) places the Heavens on one finger and the earths on one finger,...

CHAPTER

His saying: (Chapter on what was mentioned concerning the Holy verse, «No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful and the Heavens will be rolled up in His right hand: Glory to Him! High is He above the partners they attribute to Him!» (39: 67) that is to say the Honorable Hadiths said concerning the meaning of the Holy verse.

The religious authority Ibn Kathir (May Allah's Mercy be upon him) said: Allah (the Exalted) says: The polytheists did not estimate Allah (the Exalted) justly till they reached the stage of worshipping others along with Him (the Exalted) while He is the Most Glorious, the One able to do everything, the One who possesses every thing, the One who subdues every thing.

Mujahid said: This Holy verse was send down concerning Quraish. As-Sidi said: They did not glorify Him (the Exalted) as He should have been glorified. Muhammed ben Kaab said: Had they justly estimated Him they, wouldnot have to be lied to Him. And Ali ben Abi Talha said after Ibn Abbas: They are disbelievers, those who did not believe in Allah's power over

... and the trees on one finger, and water on one finger, and the earth on one finger, and the rest of the creatures on one finger. Then he (the Exalted) would say: I am the king. Thereupon the Holy prophet (May Allah's blessings and peace be upon him) laughed till his molar became apparent believing what the bishop said. Then he (May Allah's blessings and peace be upon him) rehearsed, «No just estimate have they made of Allah, such as is due to Him; on the Day of Judgment the whole of the earth will be but His handful...» (39: 67).

Also it was narrated by Moslem, «and the mountains and trees on one finger, then He (the Exalted) shakes them and say: I am the Possesser, I am Allah».

Also it was narrated by Al-Bukhary, «He (the Exalted) places the Heavens on one finger, water and soil on another, and the rest of the creatures on one finger». It was narrated by both.

---

them. Thus he who believed that Allah (the Exalted) is able to do every thing, such a person would estimate Allah (the Exalted) justly; those who did not believe in that, did not estimate Allah (the Exalted) justly.

456 - Many Honorable Hadiths connected to this Holy verse were mentioned; it was interpreted as it was descended without adaptation or distortion- the Honorable hadith narrated by Ibn Masoud as well as by the writer (May Allah's Mercy be upon him) in this chapter when he said: It was also narrated by Al-Bukhary in more than one place of his Saheeh. Also it was narrated by Imam Ahmad, Moslem At-Tirmithi, An-Nasai. All of whom narrated after Suleiman ben Mihran Al-Amash after Ibrahim after Oubeida from Ibn Masoud.

Imam Ahmad said: We were told by Muawiya: We were told by Al-Aamash after Ibrahim after Alkama after Abdullah who said, «A man from among the people of the book came to the Holy Prophet (May Allah's blessings and peace be upon him) and said: O Aba Al-Kassem did you know that Allah (the Exalted) would place all creatures on a finger, Heavens on a finger, the earths on another, trees on a finger, soil on a finger and the rest of the creatures on a finger and then He (the Exalted) would say: I am the king? So Allah's Holy Messener (May Allah's blessings and peace be upon him) laughed till his molars appeared in believing what that bishop said. He (May Allah's blessings and peace be upon him) said, «No just estimate...» (39: 67). Thus it was narrated by Al-Bukhary, Moslem, An-Nasai after Al-Aamash.

It was narrated by Moslem after Ibn Omar, «On the Day of Judgment Allah (the Exalted) would roll the Heavens then take them by His right hand then say, I am the king where are the mighty? Where are the arrogant? Then He (the Exalted) would roll the seven earths, then He (the Exalted) would take them by His left arm, then say: I am the king where are the mighty? Where are the arrogant?».

It was narrated after Ibn Abbas that, «The seven Heavens and seven earths are nothing in the palm of the hand of the Most Gracious but like a seed of mustard in the palm or the hand of one of your».

Imam Ahmad said: We were told by Al-Hussein ben Hasan Al-Ashkar that they were told by Abu Kudainah after Ata after Abi Ad-Duha after Ibn Abbas who said: «A Jew passed by Allah's Holy Messenger (May Allah's blessings and peace be upon him) while he (May Allah's blessings and peace be upon him) was sitting [and discussing matters with people]. He said: O Aba Al-Kassem how do you say: On the day that Allah (the Exalted) would place Heavens on -this and he pointed at his index finger- and the earth on this, and the mountains on this and the rest of the creatures on this? Saying all that while pointing with his finger. Thereupon Allah (the Exalted) sent down the Holy verse, «No just estimate... The same was narrated by At-Tirmithi in the interpretation with reference after Abi Ad-Duha Moslem ben Sabih. He said: [This Honorable Hadith] is righteous and good we only know it in this version. Then Al-Bukhary said: We were told by Saïd ben Oufair that Al-Laith told him that Abdur-Rahman ben Khalid ben Mosafer told him after Ibn Shehab after Abi Salma ben Abdur-Rahman that Abi Huraira (May Allah be pleased with him) said: I heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying: Allah (the Exalted) would seize the earth and roll the earth with His (May Allah's blessings and peace be upon him) right one, where are the kings of the earth?» Moslem narrated this Honorable Hadith in another way.

Also Al-Bukhary said: We were told by Mukdaem ben Muhammad that his uncle Al-Kassem ben Yahya told them after Oubeidallah after Ibn Omar (May Allah be pleased with him) who said: Verily Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «Verily on the Day of Judgment Allah (the Exalted) would seize the earths and put them on one finger while the Heaven on His right hand, then He (the Exalted) would say: I am the king». It was narrated by Moslem in another way.

457 - It was also narrated by Imam Ahmad through another source and in another version which is easier than this one however, longer. Thus he

Ibn Jarir said: I was told by Younes that Ibn Wahab told them: Ibn Zaid said: My father told me: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said, «The seven Heavens as compared to the Throne are nothing but like seven dirhams thrown into a shield».

459 - He said: Abu Tharr (May Allah be pleased with him) said that he heard Allah's Holy Messenger (May Allah's blessings and peace be upon him) saying, «The chair is nothing compared to the Throne but like an iron ring thrown in a desert».

It was narrated after Ibn Masoud that, «Between the lowest Heaven and that which comes directly after it, five hundred years, and between every Heaven there are five hundred years and between the seventh Heaven and the Throne, five hundred years, and between the Throne and water five hundred years and the Throne is above water. And Allah (the Exalted) is above the Throne, nothing of your deeds can be conceiled.» It was narrated by Ibn Mahdi after Hammad ben Soulam after Asem, after Zarr after Abdullah.

---

said: We were told by Affan that they were told by Houmad ben Salam that Ishaq ben Abdullah ben Abi Talha told them after Oubeidallah ben Maksam after Ibn Omar that Allah's Holy Messenger (May Allah's blessings and peace be upon him) one day read this Holy verse while on pulpit, «No just estimate have they made of Allah, such is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the Heavens will be rolled up in His right hand: Glory to Him: High is He above the partners they attribute to Him!» (39: 67) and Allah's Holy Messenger (May Allah's blessings and peace be upon him) said that while moving his (May Allah's blessings and peace be upon him) hand to and fro the Lord glorifies Himself saying: I am the all-Mighty, I am the arrogant, I am the king, I am the all-Powerful, I am the Generous. So the pulpit shaked with Allah's Holy Messenger (May Allah's blessings and peace be upon him) till we said: It would fall.

458 - His saying: (It was narrated by Moslem after Ibn Omar...) that is to say Moslem narrated it as such. Al-Houmaidi said that it is more perfect. Moslem narrated it after Salem who narrated it after his father. It was also narrated by Al-Bukhary after Oubaidallah after Nafeh after Ibn Omar (May Allah be pleased with them) who said, «Verily on the Day of Judgment Allah (the Exalted) would seize the earths while the Heaven is in His right hand». It was also narrated by Moslem after Oubaidallah ben Maksam.

460 - It was also narrated by Ibn Masoud in a similar way after Asem after Abi Wael after Abdullah.

Al-Hafeth Ath-Thahabi (May Allah's Mercy be upon him) said: It was narrated in several versions.

I said: All those Honorable Hadiths show the Glory and Might of Allah (the Exalted) and the greatness of His creatures. He (Be the blessed and raised above) learned about His servants through His attributes and wonders of His creatures all of which point at His perfection and show that He Alone is the worshipped not having a partner nor in His Lordship or in His Divinity. It indicates that the attributes are confirmed to be His in a way that suits His Glory and Exaltedness, confirmed without comparison and that is indicated by the texts of the Holy Koran and Honorable Sunna and the texts which have been followed and obeyed by those who came before of this nation and its Imams and all who have followed them and identified with them as far as their Islam and faith are concerned.

Just contemplate those Honorable Hadiths in which the Holy Prophet (May Allah's blessings and peace be upon him) aggrandized his (May Allah's blessings and peace be upon him) Lord by mentioning the attributes of His perfection in a way that suits His Exaltedness and believing what the Jews said about Allah (the Exalted) when those attributes point at His Glory, just think about how they confirm that Allah (the Exalted) is High above the Throne; the Holy Prophet (May Allah's blessings and peace be upon him) never said about any of them: Verily superficial meaning is not wanted and that it indicates likening the attributes of Allah (the Exalted) to the attributes of His creatures. Verily Allah (the Exalted) perfected religion by this and completed favours, so he (May Allah's blessings and peace be upon him) taught people the clear Message. May Allah's blessings be on him and on his family and Companions and all those who follow them till the Day of Judgment. The Companions (May Allah be pleased with them) received after the Holy Prophet (May Allah's blessings and peace be upon him) all that he (May Allah's blessings and peace be upon him) used to describe his Lord (the Exalted) such as the attributes of perfection and exaltedness so they believed in him (May Allah's blessings and peace be upon him) and in Allah's Holy Book and all their Lord's attributes that it encompassed.

Concerning that Allah (the Exalted) has said: «And those who are firmly grounded in knowledge say: «We believe in the Book; the whole of it is from our Lord...» (3: 7) and the same goes for those who followed them

……

kindly and the Imams; those religious authorities all of whom used those attributes to describe Allah (the Exalted) and He used them to describe Himself and His Holy Messenger. They did not reject any of those attributes and non of them said: That its superficial meaning is not wanted or that it necessitates likening; rather, they rejected those strongly and while responding to those concepts they wrote large volumes that are between the hands of the people of the Sunna and consensus.

Sheikh Al-Islam Ahmad ben Taymiyya (May Allah's Mercy be upon him) said: And Allah's Holy Book from its beginning till the end as well as the Sunna of His Holy Messenger (May Allah's blessings and peace be upon him) and discussions of the Companions and the followers, as well as discussions of various Imams are full with experts that say that Allah (the Exalted) is above every thing and that He is above the Throne, over the Heavens and straightening on the Throne.

Concerning that He (the Exalted) has said: «To Him mount up (All) words of Purity: He who exalts each Deed of Righteousness». (35: 10) and, «.... O Issa! I will take thee and raise thee to Myself». (3: 55) and, «Nay, Allah raised him up unto Himself..» (4: 158) and, «... Lord of the Ways of Ascent . The angels and the Spirit ascend unto Him...» (70: 3-4) and «He rules (all) affairs from the Heavens to the earth: At the end will (all affairs) go up to Him...» (32: 5), and, «They all revere their Lord high above them...» (16: 50) and, «He who hath created for you all things that are on earth; moreover his design comprehended the Heavens, for He gave order and perfection to the seven firmaments...» (2: 29) and, «Your Guardian-Lord is Allah, who Created the Heavens and the earth in six days, and is firmly established on the Throne (of authority): He draweth the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command.

Blessed be Allah, the Cherisher and Sustainer of the worlds!» (7: 54) and «Verily your Lord is Allah, who created the Heavens and the earth in six days, and is firmly established on the Throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave». (10: 30) He (the Exalted) has mentioned unification in this Holy verse.

Allah (the Exalted) has said, «Allah is He who raised the Heavens without any pillars that ye Can see; is firmly established on the Throne (of Authority)». (13: 2) and «A revelation from Him who created the earth and the Heavens up high. (Allah) Most Gracious is firmly established on the

Throne (of authority)». (20: 4-5) and. «And put thy trust in Him who lives and dies not; and celebrate His praise; and enough is He to be acquainted with the faults of His servants; He who created the Heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of authority): Allah Most Gracious: Ask thou, then, about Him of any acquainted (with such things)». (25: 58-59) and, «Allah who has created the Heavens and the earth, and all between them, in six days, and is firmly established on the Throne (of authority): Ye have none, besides Him, to protect or intercede (for you): Will ye not then receive admonition? He rules (all) affairs from the Heavens to the earth: Tell the end, «will (all affairs) go up to Him, on a Day, the space where of will be (as) a thousand years of your reckoning.» (32: 4-5) and,

«He who created the Heavens and the earth in six Days, and is moreover firmly established on the Throne (of authority). He knows that what enters within the earth and what comes forth out of it, what comes down from Heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do». (57: 4). He (the Exalted) mentioned His knowledge, ability, and vision. He (the Exalted) has also said: «Do ye feel secure that He who is in Heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? Or do ye feel secure that He who is in Heaven will not send against you violent tornado (with showers of stores), so that ye shall know how (terrible) was My warning?» (67: 16-17) and, «It is sent down by one Full of Wisdom, Worthy of all Praise». (41: 42) and «The revelation of the Book is from Allah the Exlated in Power, Full of wisdom» (45: 2) and, «Pharaoh said, O Haiman! Build me a lofty palace, that I may attain the ways and means- the ways and means of (reaching) the Heavens, and that I may mount up to the God of Moses: But as far as I am concerned I think (Moses) is a liar!» (40: 36-37).

I said: And the Imams (May Allah's Mercy be upon him) mentioned in their books that they wrote in response to those who deny attributes such as the Juhmites, Muttazila, Asharites and the like. For example, what was mentioned by Al-Hafeth Ath-Thahabi in his book «al-Ulum» as well as in other books supported with correct references after Umm Salma the Holy Prophet's (May Allah's blessings and peace be upon him) wife who said concerning His (the Exalted) saying, «(Allah) Most Gracious is firmly established on the Throne (of authority)» (20: 5). She said: «The straightening is not unknown, accepting it is believing, rejecting it is disbelief».

It was narrated by Ibn Al-Munthir, Al-Lalkai and others with correct references. He said: It was confirmed that Sufyan ben Aiyina (May Allah's Mercy be upon him) said: When Rabia ben Abi Abdur-Rahman asked: How is it possible to be established [on the Throne]? He said: Being established is not unknown, the manner is not conceived, and from Allah (the Exalted) we get the Message, and the Holy Messenger (May Allah's blessings and peace be upon him) has to inform, we have to believe. Ibn Wahab said: We were at Malek's when a man entered and said: O Abu Abdullah «(Allah) Most Gracious is firmly established on the Throne (of autority)» (20: 5). How was He (the Exalted) established? So Malek (May Allah's Mercy be upon him) thought for sometime and said: (Allah) Most Gracious is firmly established on the Throne (of authority); that is how He described Himself and it can not be asked how? Saying how about Him is rejected and you came with an innovation. Take him out». It was narrated by Al-Baihaqi with correct reference after Ibn Wahab. It was also narrated by Yahya ben Yahya who said: Straightening is not unknown, the manner is not possible, believing is an obligation, and asking about it is an innovation.

Ath-Thahabi said: Look at how they confirmed that Allah (the Exalted) straightens on the Throne, and informed that it is understood and does not need any further explanation and they rejected the mechanism. Al-Bukhary said in his Saheeh; Mujahid said (reestablished) means that He (the Exalted) is above the Throne. Also Ishaq ben Rahaweih said: I heard more than one of the intepreters saying (Allah) on the Throne) that is to say He (the Exalted) is raised above. And Muhammad ben Jarir At-Tabari said about His (the Exalted) saying: (Allah) Most Gracious is firmly established on the Throne) that is to say raised above.

Also, Ad-Darimi, Al-Hakem and narrated after Ali ben Al-Hussein ben Shakik. He said: I heard Abdullah ben Al-Mubarak saying: «We know that our Lord is above His seven Heavens firmly established on the Throne, and we donot say what the Juhmites say». Ad-Darimi said we were told by Al-Hasan ben As-Sabbah Al-Bazzar that they were told by Ali ben Al-Hussein ben Shakik after Ibn Al-Mubarak: He was told: «How can we know our Lord (the Exalted)? He said: By that He (the Exalted) is above the seventh Heaven on the Throne.

We have already mentioned what Al-Ouzaii said: We were -and the followers present- saying: Verily we believe in what was mentioned in the Sunna.

Abu Omar At-Talamanki said in «Kitab Al-Ousoul»: The people of the Sunna have unanimously agreed that Allah (the Exalted) straightens on the Throne essentially.

In the same book he also said: The people of the Sunna have unanimously agreed that verily Allah straightens on the Throne in reality not metaphorically; then he supported his discussion by what Malek said: Allah (the Exalted) is in Heavens and His knowledge is every where; then he said in this book: The people of the Sunna have unanimously agreed that the meaning of the following Holy verse «... and He is with you wheresoever ye may be» (57: 4) and like Holy verses mentioned in the Holy Koran: That is His knowledge, and that verily Allah (the Exalted) is above Heaven) essentially straightens on His Throne as He (the Exalted) wished. That is how he said it.

Sush discussions are frequently found in the discussions of the Companions, followers and Imams; they confirmed what Allah (the Exalted) has confirmed in His Holy Book through His Holy Messenger (May Allah's blessings and peace be upon him); that is to say the reality that meets His exaltedness and Glory; they rejected saying that He (the Exalted) is similar to the creatures; they did not say how; we have already discussed this in this chapter.

Al-Hafeth Ath-Thahabi said: The first time I heard the saying of the one who denied that Allah (the Exalted) is above His Throne: He is Al-Ja'd ben Dirham. He also rejected all the attributes. He was killed by Khalid ben Abdullah Al-Kisri. His incident is very much famous. However, this was adopted after him by Al-Jahm ben Safwan the Imam of Juhmites, so he overtly discussed it and supported it by obscure evidence. That was during the last period of the followers. Thus the Imams of that time rejected his opinion, such as Al-Ouzai, Abu Hanifa, Malek, and those Imams of guidance that followed them. Thus the Ouzai, the Imam of the people of Sham said when this opinion appeared: We were told by Abdul-Wasi Al-Abhari with reference to Abi Bakr Al-Baihaqi: We were told by Abu Abdullah Al-Hafeth, I was told by Muhammad Ali Al-Jawhari -in Baghdad- we were told by Ibrahim ben Al-Haitham, we were told by Muhammad ben Kathir Al-Mussaissi that he heard Al-Ouzai saying: We- and the followers- were saying: Verily Allah (the Exalted) is above His Throne. We believe in His attributes mentioned in the Honorable Sunna. This was narrated by Al-Baihaqi concerning the attributes. The narrators are reliable.

Imam Ash-Shafi (May Allah's Mercy be upon him) said: Allah(the Exalted) has names and attributes that no one can reject or deny and he who contradicts them after being given evidence, had in fact disbelieved. As before being given evidence, then he would be excused due to his ignorance and we confirm these attributes and reject likening Him (the Exalted) to any

It was narrated after Al-Abbas ben Abdul Muttaleb (May Allah be pleased with him) that he said: Allah's Holy Messenger (May Allah's blessings and peace be upon him) said:

461 - «Do you know the distance between the earth and Heavens? We said: Allah (the Exalted) and His Holy Messenger (May Allah's blessings and peace be upon him) know best. He (May Allah's blessings and peace be upon him) said: The walking distance of five-hundred years exists between them, and between each two Heavens there exists the walking distance of five-hundred years and the thickness of every Heavens the walking distance of five-hundred years and between the seventh Heavens and the Throne there exists a sea the depth of which is equal to the distance existing between the earth and Heaven; Allah (the Exalted) is above all that; nothing of the deeds of Bani Adam can be conceiled from Him (the Exalted).» This Honorable Hadith was narrated by Abu Dawud and others.

---

other as He (the Exalted) has rejected likening Himself to any thing else. Concerning this He (the Exalted) has said, «... There is nothing whatever like unto Him, and He is the One that hears and sees (all things)». (42: 11).

His saying: (It was narrated after Al-Abbas ben Abdul-Muttaleb) the writer (May Allah's Mercy be upon him) just summarized this for us; that which was mentioned in Abi Dawud's «Sunan»: It was narrated after Al-Abbas ben Abdul-Muttaleb that he said: I was in the desert with a group with Allah's Holy Messenger (May Allah's blessings and peace be upon him) when a cloud passed by us, so he (May Allah's blessings and peace be upon him) looked at it and said: «What do you call that?» They said: Clouds, he (May Allah's blessings and peace be upon him) said: And it is said: Rain cloud. Thereupon they said: Rain cloud.

Abu Dawud said: I did not completely understand the last term very well- he (May Allah's blessings and peace be upon him) said: Do you know the distance existing between the earth and Heaven? They said: We do not know. He (May Allah's blessings and peace be upon him) said: The distance existing between them is either one or two or seventy-three years, then the same thing goes for the Heavens above, till he (May Allah's blessings and peace be upon him) counted seven Heavens. Above the seventh there is a sea the depth of which is equal to the distance existing between two Heavens, then above that eight ibex between their hoofs and knees there exists the distance equal to that existing between one Heaven and the other. Then on their backs they carry the Throne the height of which is equal to the dis-

This Honorable Hadith encompasses many issues:

The first: Interpreting His (the Exalted) saying (... the whole of the earth will be but His handful).

The second: Such knowledge and the like is known by the Jews living at his (May Allah's blessings and peace be upon him) time. They did not deny or interpret it.

The third: Verily when the bishop talked to the Holy Prophet (May Allah's blessings and peace be upon him), he (May Allah's blessings and peace be upon him) believed him and the Holy verses was sent down confirming that.

The fourth: Allah's Holy Messenger (May Allah's blessings and peace be upon him) laughed when the bishop mentioned this great knowledge.

The fifth: Stating the existence of hands and that the Heavens are in the right hand, while the earths are in the other.

The sixth: Stating that it is called left (hand).

The seventh: Mentioning those who are haughty and arrogant.

The eighth: Saying like a seed of mustard in the palm of the hand of one of you.

The ninth: The greatness of the chair relative to the sky.

The tenth: The greatness of the Throne relative to the chair.

The eleventh: That verily the Throne is not the same as the chair and water.

---

tance existing between one sky and another. Then Allah (the Exalted) is above all that». It was narrated by At-Tirmithi, and Ibn Maja.

At-Tirmithi said: This is a strange yet good Honorable Hadith. Al-Hafeth Ath-Thahabi said: It was narrated by Abu Dawud with good reference. Also At-Tirmithi narrated something similar after Abi Huraira saying: «The distance existing between one Heaven and the other is five-hundred years», and there is no contradiction between the two Honorable Hadiths because estimating that by five-hundred years is related to the speed of a Caravan, for example, and seventy years, something as far as the speed of mail is concerned, because it is correct to say: Between Egypt and our country there exists the distance of twenty days considering normal walk; and three days considering mail speed. Sharik also narrated part of this Honorable Hadith after Sammak.

The twelfth: The distance existing between the seventh sky and the chair.

The thirteenth: The distance existing between one sky and the other.

The fourteenth: The distance existing between the chair and water.

The fifteenth: That verily the Throne is above water.

The sixteenth: Verily Allah (the Exalted) is above the Throne.

The seventeenth: The distance existing between the earth and Heaven.

The eighteenth: The thickness of every sky is one-hundred years.

The nineteenth: Verily the sea existing above the skies has a depth of five-hundred years and Allah (the Exalted) knows best.

Praise be to Allah the Lord of the worlds and May His blessing be upon our Master Muhammad as well as upon his family and Companions altogether.

INDEX

Preface 13
The Book of Unification 21
Benefits of Unification and that which protects Mankind and covers their sins 46
The discussion of savants concerning the meaning of «There is no God but Allah» 52
That who attained Monotheism stage, enters Paradise with no account 72
The fear from Polytheism 86
Calling people to witness there is no God But Allah 95
Explaining Unification and his testification that there is no God but Allah 112
What was mentioned about Incantations and Amulets 140
He who asks the Blessing of a Tree or a stone or something similar 150
It is not allowable to sacrifice in a place where sacrifices are slain for other than Allah 171
It is polytheism to vow for other than Allah 178
Resorting to other than Allah (the Exalted) is considered an act of polytheism 184
It is polytheism to seek the help of other than Allah (the Exalted) or to invoke other than Allah 189
Allah has said «So far (is this the case) that, when terror is removed from their hearts (At the Day of Judgment 223
Intercession 234
Allah (the Exalted) has said «It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He wills» 244
The reason behind the children of Adam's abandoning their religion is their exaggeration concerning those who are righteous 252
What was mentioned concerning someone who worshipped Allah (the Exalted) at a righteous man's grave, so how would it be if he worships that man) 264
(What was mentioned concerning exaggeration about the righteous men's graves, turns them into pagans worshipped regardless of Allah (the Exalted) 280
What mentioned concerning the Holy Prophet's (Al-Mustapha means «The chosen» 291
What was mentioned concerning: Verily some of this nations worship pagans 302
What was mentioned about magic 321
Showing some kind of magic 331

What was mentioned concerning priests and those similar to them 338
What was mentioned about incantations... 346
What was mentioned about flying birds in order to see an evil omen......... 350
What was mentioned about Fortune-telling (Astrology or augury)............ 365
Concerning what was mentioned about asking for rain from the moon...... 371
Allah (the Exalted) has said, «Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah».. 383
«It is only the evil one that suggests to you fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith».............................. 399
Allah (the Exalted) has said, «But on Allah put your trust if ye have faith».. 410
Did they then feel secure against the Plan of Allah? But no one can feel secure from the Plan of Allah, except those (Doomed) to ruin» 418
Among the Characteristics of Faith in Allah (the Exalted): Being patient with what Allah (the Exalted) predestined 423
Concerning what was said about hypocrisy.. 432
A man desiring the present life through his deeds is among polytheistic acts... 438
He who obeys religious authorities and princes in proscribing what Allah (the Exalted) allowed or allowing what Allah (the Exalted) proscribed, then he has taken them as lords besides Allah (the Exalted) 451
Allah (the Exalted) has said: «Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? 462
He who rejects some of the names and attributes. And Allah (the Exalted) has said «Yet do they reject (Him), the Most Gracious! Say, He is my Lord! There is no God but He! On Him is my trust, and to Him do I turn! 476
Allah (the Exalted) has said, «They recognize the favours of Allah; then they deny them; and most of them are ungrateful (creatures)» 486
Allah (the Exalted) has said «Then set no up rivals unto Allah when ye know (the truth)... 489
What was mentioned about the one who is not convinced by swearing by Allah 496
His saying, «What Allah (the Exalted) wishes and what you wish»........... 498
He who curses Time (or the vissitudes of Time) is considered to have done wrong to Allah (the Exalted)... 503
Naming such as the Judge of Judges and other similar matters 507
Revering Allah's (the Exalted) names and changing the name because of that 510
He who talks lightly about something that includes Allah's name, the Holy Koran or the Holy Messenger... 514
Allah (the Exalted) has said «When we give him a taste of some mercy from ourselves 519

Allah (the Exalted) has said, «But when He giveth them a goodly child, they ascribe to others a share in the gift they have received 524
Allah (the Exalted) has said, «The most beautiful names belong to Allah: So call on Him by them; but shun such men as use profanity in His names..» 529
It cannot be said «May peace be upon Allah (the Exalted) 534
His saying: «O Allah (the Exalted) forgive me if you wish» 537
One should not say: My slave and my female slave 540
The one who asks by Allah (the Exalted) is not to be turned down 542
Nothing can be asked for the sake but the Garden) of Allah (the Exalted). 546
What was mentioned about «If» 549
Forbidding the cursing of the wind 557
Allah (the Exalted) has said «... moved by wrong suspicions of Allah-suspicions due to ignorance. They said «What affair is this of ours?» 559
What was mentioned concerning those who deny Predestination 568
That was mentioned about those who draw images 575
That which was mentioned about frequent swearing 585
What was mentioned about Allah (the Exalted) and His Holy Prophet 592
What was mentioned concerning: Giving the Oath to Allah 598
Allah (the Exalted) cannot be called on to intercede for the sake of His creatures 601
What was mentioned about the Holy Prophet's protection of unification and his blocking the paths of polytheism 606
What was mentioned concerning the Holy verse, «No just estimate have they made of Allah, such due to Him 611